

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3553.
NEW SERIES, No. 657.]

LONDON, SATURDAY, JULY 30, 1910.

[ONE PENNY.]

Schools.

PENMAENMAWR.—HIGH-CLASS BOARDING SCHOOL FOR GIRLS.

Principal: MISS HOWARD.

Recommended by the Rev. R. J. Campbell, M.A., who takes a personal interest in it.

Thorough English education on modern lines. Preparation for Oxford Locals and London University Examinations. Delightful climate, combining sea and mountain air. Games, Cycling, Sea Bathing.

Visitors received during vacations. Terms moderate.

LETCHWORTH SCHOOL, HERTS.

—Co-educational. Thorough all-round education, from six years upwards, preparing without break for universities and professions, &c. Special attention to physical and moral development. Handicrafts well taught. All religious opinions honourably respected. Bracing air, model buildings, efficient staff. Entire charge of pupils from abroad.

Principal: J. H. N. STEPHENSON, M.A. (Oxon).
Head of Junior School: Mrs. N. STEPHENSON.

LANDUDNO.—TAN-Y-BRYN.

Preparatory School for Boys, established 1893; on hillside overlooking centre of the Bay. Sound education under best conditions of health. Inspection cordially invited.

L. H. EDMINSON, M.A. (Oxon).
C. J. MONTGOMERY, M.A. (Oxon).

CHANNING HOUSE HIGH SCHOOL,

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Inter. Arts and Matriculation, Senior Cambridge Local, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,

HIGHGATE, N.—Wanted for September, TWO RESIDENT MISTRESSES (Unitarian), for (1) Advanced Mathematics, graduate preferred; salary £60 and free laundry. (2) Third Form Mistress, some Kindergarten work; salary £45 and laundry.—Apply to Miss L. TALBOT, B.A., Head Mistress.

ST. GEORGE'S WOOD, HASLEMERE, SURREY.

COUNTRY SCHOOL FOR GIRLS.

Sandy soil. 600 feet above sea level. Thorough education on modern lines. Usual Curriculum, also Citizenship Course, Extension Lectures, &c. Preparation when required for University and other Careers.

Healthy outdoor life; good riding and games. Systematic training given in Carpentry, Gardening, Nature Study and Poultry-keeping, as well as in Domestic work.

Principal, Miss KEMP.

LADYBARN HOUSE SCHOOL, WITHINGTON, MANCHESTER.

Preparatory School for Boys and Girls.
Head Mistress: Miss M. S. BEARD.
A limited number of BOARDERS received under the care of the Head Mistress.

NOW READY.

PRICE 3d.

The Sunday School Quarterly.

Edited by J. ARTHUR PEARSON.

CONTENTS.

Froebel and the Religious Development of Children. E. R. Murray (Maria Grey Training College).
Our Sunday School Magazine. George King.
The Dutch Church at Austin Friars. W. G. Tarrant, B.A.
The Sunday School Teacher as World-maker. J. Morley Mills.
Mr. Gould's Lesson Demonstrations. J. E. H.
The Archibald System—Some Thoughts Thereon. Bertram Lister, M.A.
A Short Introduction to the Gospels.—I. J. H. Weatherall, M.A.

Notes for Teachers.—X—XVIII.
The Lord's Prayer. W. G. Price.
Duty at the Stream. F. J. Gould.
Boys and Girls of the Bible. H. Fisher Short.
Forty Years After (poem). J. Lonsdale Cox.
That Bad Habit. H. H. H.
Muggins. Alice Edwards.

Life in a Theological College, Meadville, Pa. J. A. F. Auer.
Religious Training—The North Midland Scheme. A. Thornhill, M.A.
By the Way.

London

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

SCHOOLS in ENGLAND or ABROAD for BOYS and GIRLS.

Messrs. J. and J. PATON, having an intimate knowledge of the best Schools and Tutors in the country and on the Continent, will be pleased to aid parents in their selection by sending (free of charge) prospectuses and full particulars of reliable and highly recommended establishments. When writing, please state the age of pupil, the district preferred, and give some idea of the fees to be paid.—J. and J. PATON, Educational Agents, 143, Cannon Street, London, E.C. Telephone, 5053 Central.

READ JOHN PAGE HOPPS' MONTHLY,

THE COMING DAY.

PRICE THREEPENCE.

Contents for AUGUST.

A Memory and an Incentive.
Keble's "Christian Year."
The Horse and the Dog and the Man.
A Bit of Sensible Gossip.
The Truth about King Edward VII.
A Negro Child's Funeral.
Notes by the Way.
Almonds and Raisins.

LONDON: A. C. FIFIELD, 13, Clifford's-inn, Fleet-street.

May be had from all Newsagents, or direct from the Editor, The Roserie, Shepperton-on-Thames.

The STEWART ACADEMY,

104, HIGH HOLBORN, LONDON, W.C.

**SHORTHAND (Pitman's)
120 WORDS A MINUTE IN SIX WEEKS**
guaranteed under Hubert Stewart's
Simplified Method of Teaching.

Clergymen, Authors, and all Professional men find their work lightened and an immense amount of valuable time saved by a knowledge of Shorthand.

Secretaries to Churches, Institutions, &c., by adding a knowledge of Shorthand to their other acquirements, greatly increase the value of their services and widen their sphere of usefulness.

POSTAL LESSONS FOR COUNTRY STUDENTS.

HUBERT STEWART'S System of Teaching Pitman's Shorthand is eminently adapted to POSTAL INSTRUCTION. With Two Lessons a Week, and application of about an hour daily, pupils of ordinary capacity invariably attain to the speed of 80 words a minute in three months.

POSTAL LESSONS.

One Lesson per Week (thorough mastery in three months) £1 1 0 the quarter.
Two Lessons per Week (thorough mastery in six weeks) £2 2 0 the quarter.

SECRETARIAL TRAINING.

Mr. STEWART makes a specialty of preparing pupils for all kinds of Secretarial posts. The course, in addition to Shorthand and Typing, includes Correspondence, Article Writing, English Literature, Book-keeping, Modern Time Saving Methods, and all General Office Routine. Each course arranged to suit the future requirements of the pupil.

The PRINCIPAL will be pleased to answer all inquiries and supply further particulars to anyone calling upon him at 104, High Holborn, or by post.

"SHORTHAND (Pitman's) FOR RAPID LEARNING,"

By HUBERT STEWART,

Being the Complete Principles of

Pitman's Shorthand SIMPLIFIED,

With Exercises and Key. The method whereby pupils have attained to the High Speed of 200 words a minute, and

120 WORDS A MINUTE IN SIX WEEKS.

Learners, Writers, and Teachers of Shorthand should all secure a Copy of this NEW and UNIQUE WORK, which dispenses entirely with all other Text-Books.

Obtainable at Price 3s. net.

The Stewart Shorthand & Business Academy,
104, High Holborn, LONDON, W.C.

STEWART'S SHORT STORY SERIES (in Pitman's Shorthand). Each number contains a Complete Original Story. 3d. each.

"UNGODLY MAN,"

By HUBERT STEWART.

A Novel of Life on the West Australian Goldfields, vividly portraying the Fearful Hardships and Exciting Perils endured by the Pioneers of the Golden West.

Price 4s. 6d.

Obtainable at
THE STEWART SHORTHAND & BUSINESS ACADEMY,
104 High Holborn, LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, July 31.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. S. FIELD.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. E. C. BUTLER, M.A.; 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. THOS. R. SLICER, M.A., of New York; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. E. W. LUMMIS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. H. SAUNDERSON, of Cambridge, Mass.; 6.30, Mr. STANLEY P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. L. TUCKER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. C. E. ST. JOHN, of Philadelphia, U.S.A.; 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. MAXWELL SAVAGE; 7, Rev. G. CARTER.
 Islington, Unity Church, Upper-street, 11, Rev. FREDERICK A. BISBEE, D.D. of Boston, Mass.; 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S.
 Kentish Town, Clarence-road, N.W., No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. B. R. BULKELEY, of Beverley, Mass.; 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 only, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. C. T. BILLINGS, of Lowell, Mass.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, Closed. Services will be resumed on September 4.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. J. J. SUMMERBELL, D.D.; 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. J. W. GALE.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENNINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 AMBLESIDE, The Old Chapel (near The Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRCHINGTON-ON-SEA, Boys' Own Brigade Camp, Chaplain Rev. GORDON COOPER, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. W. E. GEORGE, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. A. CORDEN SMITH.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CHATHAM, Unitarian Christian Church, Ham-mend-hill 11 and 6.30, Rev. J. M. WHITE-MAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. PAGE HOPES.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. J. A. KELLY.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11, Rev. S. BURROWS. The Church will be closed in the evening for the congregation to attend the Northiam Centenary.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. Thackray.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. I. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

PULPIT SUPPLY. — Rev. H. M. LIVEN, Bramshaw, New Forest.

BIRTH.

MARTINEAU.—On July 20, at Roughdown End, Boxmoor, the wife of Howard Martineau, of a daughter.

MARRIAGE.

PICKERING—SUTTON.—On July 25, at Narborough Road Free Christian Church, Leicester, the Rev. Ernest Harold Pickering to Eleanor Maud Sutton, both of Leicester.

DEATHS.

CHARLES.—On July 21, at Breeze Hill, Bury, Lancashire, Thomas Charles, aged 66.

LEYLAND.—On July 25, at 96, Whitegate-drive, Blackpool, Alice, widow of Rev. Thomas Leyland.

Situations

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TYPEWRITING.—Sermons, Articles, and MS. of every description accurately and intelligently typed. 1s. per 1,000 words. Also duplicating undertaken. Terms moderate.—E. P., 14, Buckley-road, Kilburn, N.W.

UNITARIAN MINISTER'S SON, aged 18, desires situation with firm of Mechanical or Structural Engineers. Passed Inter-Science (Engineering), Pure Mathematics, Physics, Drawing. Birmingham University.—Apply, No. 105, INQUIRER Office, 3, Essex-street, Strand, W.C.

HOUSE - PARLOURMAID wanted, beginning of September. Must be strong, capable. Good personal reference.—Mrs. P. ROSCOE, 58, Redington-road, Hampstead, London, N.W.

WANTED.—Thoroughly experienced LADY NURSE, for young children.—Apply, Mrs. A. S. BARNARD, Leigh-road, Walsall.

The Inquirer.

SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken Cheques, &c., for Subscriptions, &c., should be made payable to THE INQUIRER Publishing Company, Ltd., at 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE	6	0	0
HALF PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	487
VERSES : A Recurrent Refrain	488
THE LIBERAL CHRISTIAN PULPIT :—	
Rationalism and the Love of God	488
LIFE, RELIGION AND AFFAIRS :—	
Belgium under the Microscope	489
Some Ramblings of a Half-Employed Preacher.—I.	491
QUESTIONS AT ISSUE :—	
The Social Problem in the Villages.—III.	491

CORRESPONDENCE :—	
Hostels for Women	492
Street-Trading by Children	492
Congo Reform	493
An Appeal from Lydgate	493
BOOKS AND REVIEWS :—	
Frederick William Maitland	493
A Memoir of Mary Coleridge	494
The Books of the Mystics.	494
Hungarian History	494
FOR THE CHILDREN	495

MEETINGS AND SOCIETIES :—	
The Eastern Union of Unitarian and Free Christian Churches	495
Americans in Liverpool	496
The Liberal Christian League and its Autumn Programme	496
Birmingham Hurst-street Mission	497
Unitarian Home Missionary College	497
The Social Movement	497
NEWS OF THE CHURCHES	498
NOTES AND JOTTINGS	498

* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

ON Wednesday night the Prime Minister disarmed the critics of the proposed alteration in the Accession Declaration by expressing his willingness to omit the words referring specifically to "the Protestant Reformed Church by law established in England." The new form of Declaration will run as follows :—

"I do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant, and that I will according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

This form of words seems likely to conciliate most of the threatened opposition, and the Second Reading of the Bill was carried by 410 to 84, a majority of 326.

* * *

We are likely to hear no more at present of the proposal for a religious census. In the House of Commons on Thursday morning, Mr. John Burns moved to disagree with the Lords' Amendment, and his motion was carried by a majority of 64. In view of the languid attitude of the House of Lords in the matter, and the very narrow majority by which their amendment was carried, it is assumed that the question is now practically settled.

* * *

THE British Medical Association has been in session in London during the past week. The new president is Mr. Henry T. Butlin, who takes the place of Sir

William Whitla, of Belfast. In view of the close alliance between medical science and social reform many of the discussions are followed with keen interest by the public, and increasing attention is paid to them in the Press. A subject of very grave concern was introduced by Dr. G. H. Savage, in a paper on "Marriage and Insanity." He held that the time was not ripe for legislation, but there were cases of a certain type, in which, in the interests of society, people ought not to be allowed to marry, cases, for instance, of recurring mental disorder and those suffering from any form of brain degeneration.

* * *

DR. SAVAGE maintained in the same paper that marriage was of no avail in forms of moral insanity, so that cases in which dipsomaniacs were married to healthy-minded women with the idea of restoration were almost invariably disastrous. This is a matter which is open to ordinary observation, but a dispassionate scientific verdict will do more than anything else to provide the necessary inhibition which must depend on a strong force of intelligent public opinion.

* * *

ON Monday the Lord Chancellor announced in the House of Lords that he was prepared to accept in principle the recommendations of the Royal Commission on the appointment of Justices, to which we referred in terms of approval last week. "I welcome very heartily," he said, "the report of the Committee, and I believe the result of its recommendations will be to break down the unfortunate tradition that justices of the peace should be appointed to that office as a reward for political services. It is an event of great importance that a Commission composed of men of all parties and opinions, whose authority cannot be doubted, should have unanimously

declared that all concerned ought to decline to recognise political or religious opinions as any ground for qualification or disqualification."

* * *

MANCHESTER is setting an excellent example in solving the difficulty of lodging-houses for women. A building erected at a cost of £11,000, and providing accommodation for 250 persons, will be opened under municipal management in September. It has been constructed on the separate cubicle system, the charges will be from 4d. to 6d. a night, and special attention will be paid to cleanliness and efficient control. The new hostel will be called "Ashton House" after Miss Margaret Ashton, who has been the chief promotor of the scheme.

* * *

THE great scheme of Prison Reform, outlined by Mr. Winston Churchill last week, is of a most far-reaching character. Part of it can be put into force at once by administrative action without special legislation. While we welcome very heartily the relaxation of prison discipline in the case of persons whose offences against law and order cannot be described as criminal, we attach much greater importance to the proposal to reduce periods of solitary confinement, to develop the civilising agencies of prison life, and to abolish the ticket-of-leave system with its harassing period of police supervision. Parliamentary sanction will have to be obtained for the new suggestions for the treatment of young offenders, and for the extension of the time given for the payment of fines. The latter proposal will do a great deal to mitigate a crying evil. Last year 90,000 persons were sent to prison in default of payment of fines, in the vast majority of cases because they were too poor, and had no ready money available. Taking the scheme as a whole public opinion seems

inclined to endorse Mr. John Galsworthy's emphatic verdict: "I think the whole country ought to be extremely grateful to the Home Secretary and the Prison Commissioners for these reforms."

* * *

THE Fifth International Congress of Free Christianity and Religious Progress will be opened at Berlin next Friday. A large company of American delegates, re-inforced by a rather smaller English contingent, will be present; but the special feature of the programme, which should arrest public attention, is the number of the distinguished thinkers and scholars of Germany who have promised to take part. Harnack, von Soden, Gunkel, Bousset, Eucken, Herrman, Weincl, Troeltsch, do not exhaust the list. They are all men who are

helping to create the atmosphere of the modern religious world, its wider sympathies, and its more tolerant spirit. It must be a matter of some regret that for various reasons the co-operation of a larger group of English scholars of the same rank has not been secured. We do not think that the very modest place taken by English names in these discussions represents at all adequately the strength and volume of the Liberal Christian movement in our own country. Perhaps the inherent conservatism of denominational traditions has created difficulties which do not exist in Germany, with its more uniform ecclesiastical arrangements. If that be so no effort should be spared to strengthen the links of sympathy and to make more fruitful co-operation among men of different schools possible in the future.

A RECURRENT REFRAIN.

(For the Children's Country Holiday Fund.)

At summer dawn, that makes the world anew
In primal loveliness of Eden's birth,
And bathes the blossoms with the heavenly dew
That gives a daily childhood to the earth,
*When beauty pierces like a beckoning cry,
Oh, let the children share the earth and sky!*

Oh, send them here before it is too late,
While still the swallows dip their wings in light
And every day the sunset's golden gate
Throws wide the splendours of the summer night!
*Oh, send the children here: the days go by;
Oh, send the frailest quickly, ere they die!*

Snapdragons now are laughing in the hedge,
And thrush to fellow-thrush is jargoning;
The little river running through the sedge
Sings on, while reeds bend over, answering:
*Earth garners loveliness; the days go by;
Leave death for age; the young buds must not die.*

The harebell leans upon the passing breeze,
And honeysuckles weave their fairy bowers;
Oh, think what joy, among the leafy trees,
For London waits to pluck the lavish flowers!
*Oh, send the children here: the days go by;
Oh, send the frailest quickly, ere they die!*

The pine-tree, bathed in sunshine, softly sways
A fragrant censer that will scatter health
To strengthen wanderers in the woodland ways,
And give them store of Nature's living wealth:
*Oh, send the children here: the moments fly;
And, while you pause to think, some child may die.*

The corn has fallen now in sheaves of gold;
The noonday spaces melt in sapphire deeps:
The distant hills are dreaming, fold on fold,
In dim blue distance where a young moon sleeps.
*Oh, send the children here: the days go by;
Oh, send the frailest quickly, ere they die!*

At eve yon moon, a drifting snowflake yet,
Will rise—a silver sickle—o'er the Rose
That scatters petals when the sun hath set;
And then a million flowers in sleep will close.
*Oh, send the frail flowers here who tossing lie
In crowded cities! Save them, ere they die!*

ANNIE MATHESON.

[By special permission of the *Westminster Gazette*.]

THE LIBERAL CHRISTIAN PULPIT

RATIONALISM AND THE LOVE OF GOD.

BY THE REV. L. P. JACKS, M.A.

"O Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches."—PSALM civ. 24.

It has been said again and again that men are made happy or miserable not by what happens to them, but by the different ways in which they react upon their experience. Conscious life is not a process of merely receiving or swallowing what comes; it is a process of reacting, of assimilating, of working things up into new forms and giving them new characters. You can never tell what any experience will mean to a human being until you know what form his reaction is going to take. You may give him something bitter, and he, by his reaction, may turn it into something sweet. You may give him honey, but if his palate is diseased it may taste like gall. You made provide him with drawbacks; but he, if he is a man of grit, may turn them all into advantages. In fact, there is nothing so outwardly desirable but that a man may distil mischief out of it by reacting in the wrong way. And there is nothing so terrible, no, not even Golgatha and the Cross, but that some human spirit may transmute it, by reaction, into something which shall be a joy for ever. By commanding their own reactions men command the significance of everything that happens to them. If they are defiant, they can even defy the unwise to do them any harm. They can say to the universe, "Do your worst upon me, and I will turn it into a best; I will react upon it so as to defeat you at every turn." This was the thought in Shelley's mind when he wrote the "Prometheus Unbound." Even though the world were governed by a tyrant, even though vultures were sent from high heaven to tear the vitals of the soul, how powerless that tyrant would be in face of the fact that the suffering soul can turn it all to good account. Chained to your rock, you can mock the tyrant and proclaim yourself his master. Keats was fond of the same thought. In that wonderful form of Isabella he has deliberately chosen in his theme a gruesome and soul-sickening episode, a thing that would hardly bear to be told in plain prose; but by the reaction of his poetic imagination he has so transformed the thing that the carrion elements of it became as fragrant as the precious word. What poets can thus accomplish, all men can do in their measure. And they can do it in both directions; the scented rose they can turn into polluting rotteness; and, again, they can plant their roses on the dunghill, and the air will become sick with the sweetness of the odour. There is no assignable thing may happen to a man but that he, by his reaction, may turn it into its opposite.

We may imagine two men whose experience should be point for point the same from birth to death. One man will win from it a glorious victory, and the other shall be smashed in overwhelming defeat. The one may welcome it all and live; the other may curse it and die. The one may

be profoundly happy, and the other as profoundly miserable.

Again, we may imagine some good teaching cast forth freely upon the world. One set of men may receive it all to their damnation, reacting upon it by rebellion and perverseness; the other may respond to it and be saved. I knew the case of an excellent schoolmaster who was over-anxious to teach his pupils to tell the truth. He never wearied of the maxim that truth ought to be told. But, alas, he had taken no thought of the reactions that his perpetual insistence was likely to arouse. He did not perceive that young minds resent the continual imposition of another will on their own; he did not understand that every healthy mind craves to be left a little to itself. And the result was that he aroused his pupils' opposition to the very thing he was so anxious to teach them, and could never understand how it was that lying and deception were so common in his school. The more he preached the more his pupils lied, and the more they lied the more he preached, and so the thing went from bad to worse.

Surely the divine method of teaching must be wiser than that. We have all heard of philosophies, perhaps of religions, which reduce the word of God to a mere categorical imperative saying "thou shalt" and "thou shalt not." But if God desires our love He must have more to say to us than this. I doubt if even obedience would be rendered to a Power of which we could only think as compelling our wills into line with its own. We should refuse to be compelled. There is something within us all which resents the imposition of another will, and our resentment is only increased when this other will is clothed in attributes of majesty, and when we are told that by resenting its bidding and refusing to obey we shall bring upon ourselves some terrible doom—no matter whether it be in this world or another, no matter whether it take this form or that. Is that what our religion comes to when we reduce it to its lowest terms? Is our theology, our rational theology, nothing but a means, more or less roundabout, of enforcing upon us the awful truth that we must obey or be broken? Then I am inclined to think that to the end of time men will prefer to be broken. Is it, I ask, nothing but this? Is the last word of the universe a threat? Is all the beautiful imagery of religion a mere device for wrapping up the unpalatable truth that we stand in jeopardy every hour? And has rational theology merely served to bring this unpalatable truth into greater prominence? In dismissing one fair myth after another, in freeing us from superstition, in persuading us that there are no kindly mediators between our souls and the naked truth, has advancing thought done no more than bring us face to face with tyrannical, inexorable and irrefragable Law? Have we nothing left but a few palliatives, such as the idea of God's Fatherhood; a few metaphors which thinly disguise the awful fact that we must obey or die? Is this the final fruit of our boasted simplification of things? Have we simplified the word of God only to find in the last resort something very uncomfortable, something in which we cannot rejoice, but can only say,

"True it is, and we must make the best of it." Let us be honest with ourselves. If as the fruit of all our rationalism we have nothing to show but the attitude of men who go through life lashed and persecuted by categorical imperatives, would such an attitude be worthy of the name of religion? Would the love of God have any place in our hearts? Would not love be a misnomer, and hate, disguised as submission, be nearer the truth? And is there the least likelihood, so long as the mere suspicion of such a thing clings about our message, that men will ever accept our message as good news? Will not men rather think—this is bad news, awful news—to be met rather with defiance than acceptance? "Let the world do its worst upon us," they will say, "for we do not love it. It may break us, but we and it will try a fall. Let the worst come, for nothing, surely, can be much worse than what you have told us." This is the kind of reaction which I should fear. You cannot browbeat man with righteousness, nor can you disguise the fact that you are browbeating them by making one of a few mild theological metaphors. They will always be asking you, "What does it all come to?" And if it comes to no more than I have said, they will have none of it.

What a relief it is to leave this gloomy atmosphere and bathe ourselves in the radiance of the 104th Psalm. It is as though one had suddenly passed from a winter's night, where nothing is to be heard save the owls hooting to one another in the darkness, and found oneself amid all the fragrance and music of a summer dawn. Presented to me as the Psalmist presents it, I feel the world to be a place where it would be easy and natural for me to do my best, and where I should be much ashamed of myself if I did anything else. Just as in the other world—the world of the bare categorical imperative—my reaction would almost certainly be that of disobedience; so in the Psalmist's world—if I could always feel it around me—I should rejoice to find myself in harmony with it, and go on my way making such poor music as I could. To stand in presence of the universe and feel that here is no barren cosmic-heap of facts and laws, but a great work of art, radiant with the genius and glory of the artist, created and given that every soul may greet it with a welcome and rejoice that it is what it is, that surely is religion. With such an object before the soul one reacts on the vision in the direction of all that is best and highest, and love becomes the fulfilling of the law. We have gone very far from that vision in these enlightened days, and there is something in our rational theology which, unless we have a care, will shut it out altogether. The world we know is the world of science, which our analysis picks to pieces, only to find that among the pieces there is no God, no love, nothing to be welcomed and rejoiced in, but only facts to be accepted as so and so. We have cut the great picture into inch squares; we have catalogued the figures in the composition; we have analysed the pigments, and reduced the colours to black and white. And that spirit has touched religion, with the result that we have nothing on our hands but dry bones. But that is not

the treatment the picture requires; that is not the meaning it conveys, and they who have no other kind of truth to offer, nothing else to tell us about God's world, are just as far from the truth as they well could be. Rather than be of that school it were better to be pagans, as Wordsworth said, "suckled in some creed outworn." For except you become as little children ye shall in no wise enter the Kingdom of God.

It is good for us to cease at times from our attempts to explain the universe, and just leave the universe to explain itself. Is there not something fundamentally atheistic in that man who thinks that God is incompetent to tell his own story—that the Universe is dumb and blind until he comes on the scene to give it a tongue and eyes? Let him *listen*, instead of being so eager to talk; let him open his own eyes, instead of seeking to prove that God can see. It is only when we try to explain it that the universe becomes unintelligible. Left free to tell its own story, it tells what every human heart can understand. So thought Plato, so thought Spinoza; so thinks every soul which has comprehended its own littleness and seen the glory of God either in the face of Christ or in any other face whatsoever. The explanations we give of God do not evoke the reactions which make us either happy or good. But when God explains Himself we respond with welcome and with joy; and our heart cries within us "Bless the Lord, O my soul, and all that is within me bless and praise His holy Name."

[Other sermons in this series will appear during the coming month by the Rev. Stopford A. Brooke, the Rev. R. J. Campbell, the Rev. J. M. Lloyd Thomas, and the Rev. A. L. Lilley.]

LIFE, RELIGION & AFFAIRS.

BELGIUM UNDER THE MICROSCOPE.

BELGIUM is a land with regard to which the most careful chronicler may appropriately use a string of unqualified superlatives. For example, no country for its size contains such variety of interest, whether of art or of nature; and, to descend to more prosaic details, it is the most densely populated area in Europe, and has the best transport facilities in the world. Hitherto, for most of us who have visited Belgium, the superlatives have been reserved for the art and architecture of the better known towns, or the wild and picturesque scenery of the Ardennes region; but the publication of Mr. Seeböhm Rowntree's latest volume* may turn our eyes in other directions—to the wages, hours and conditions of labour of the present population, existing systems of land tenure and methods of agriculture, the state of education, and, in a word, may help us to see and understand modern Belgium as well as ancient Flanders, when we make our way to Bruges, Antwerp, Brussels, or Ypres.

Mr. Rowntree has crystallised for us the results of laborious investigations

* Land and Labour: Lessons from Belgium. London: Macmillan & Co. 10s. 6d. net.

extending over a period of four years, during which he and a numerous staff of trained helpers have been making minute inquiries on the spot. For the purposes of this study he has sometimes mobilised whole Government departments or utilised the services of Government experts; and where official information was not available he has instituted inquiries which for comprehensiveness, thoroughness, and insight would do credit to a Government Commission. For example, in order to arrive at an accurate computation of the total number of landed proprietors in Belgium, classified according to the size of their holdings, he made an investigation occupying nineteen months, "during which time nearly five hundred different persons were engaged upon it for longer or shorter periods. Of these 383 were officials of the Belgian Government and 101 private clerks employed by the writer. Some idea of the magnitude of the undertaking may be gained from the fact that more than three hundred thousand record cards, weighing over one and a half tons, were collected in the compilation of these statistics." It is from no lack of a sense of humour, we hope, that we mention this ton and a half of statistics, but by way of contrast to the effusions of partisan politicians on more than one side who, having been led round selected portions of selected towns by interested parties, are so ready to rush into print with newspaper articles and voluminous reports about their few days' experience of Germany or other countries, whose language probably not a fraction of a per cent. of them understand.

Those who wish to learn the full details of Mr. Rowntree's elaborate and accurate inquiries must consult his book for themselves; but so clearly and carefully are these set out that it is possible to extract easily some of the most interesting results. The main theme of the book being the relation of poverty to land tenure, the facts which follow are instructive. A great proportion of the country is naturally the most infertile in Europe, consisting largely of barren sand, which, by the application of up-to-date methods, is able to maintain a dense population. It applies more chemical manure per acre than any other country in Europe. Two-thirds of the cultivable land is cultivated by tenants and one-third by owners. The holdings in both cases are small compared with what we are accustomed to in England. The number of proprietors is, in round figures, 720,000, with an average of 9.5 acres each, but three-quarters of them have less than 5 acres each and 95 per cent. less than 25 acres. To put it otherwise, 62 per cent. of the land is owned by 2½ per cent. of the total owners, "although," says Mr. Rowntree, "land is much more widely distributed than in most countries and enormously more so than in Great Britain." The result is that there, as here, the lion's share of the profits of agriculture is devoured by the large land-owners.

There are many other striking differences between Belgium and England and Wales. In Belgium the *rent* of agricultural land is 80 per cent. higher, and the *price* more than twice as high as in England and Wales. How then has the Belgian agriculturist been able to make such a success of it as

compared with ours? The first cause is the admirable system of agricultural education provided both in central colleges for students and locally for those actually engaged in farming. State experts distributed over the country organise popular lectures, and supply information free to all who apply for it, on general farming, cattle raising, fruit growing, market gardening, and floriculture. Courses are also arranged for farmers' wives on poultry keeping, fruit preserving, domestic economy. Moreover, experimental plots are kept by the experts to illustrate the advantages of new and improved seeds, or new methods of cultivation which they recommend.

Again, the burdens upon agriculture are considerably lessened by certain other advantages. The large quantities of agricultural produce raised in market gardens and by intensive cultivation can be cheaply brought to market owing to the extraordinarily low charges for freight both by rail and water, Belgian railway charges being the cheapest in the world and her canal system among the most complete. These facts so impressed themselves upon a recent British Government Commission that some of its members advocated State ownership (as in Belgium) of our railways and canals.

More important still than the low freights is the system of co-operative purchase of manures, foodstuffs, and other materials, which can be obtained not only more cheaply but of better quality by agricultural societies than by individuals. The co-operative principle is also extended to the mutual insurance of live stock, the loss of which to small owners has often meant ruin. Lastly, the Government furthers in every way in its power the efforts of private societies which are seeking to provide peasant cultivators cheap and safe credit, without which, as it would appear from the experience of several countries, no system of small holdings can hope for success.

Mr. Rowntree's investigations into the state of Belgian industry are no less microscopic than his inquiries into land tenure and agriculture. Small as the area of Belgium is, practically every important industry is represented in it, and Mr. Rowntree has much light to throw on the rate of wages, the conditions of labour for men and women, the course of factory and labour legislation, the standard of living, and so forth. Although the rate of wages is very small, sometimes not more than half those in England, the condition of the labouring classes is mitigated by certain other factors. House rents are not much more than half those in England, and the incredible cheapness of workmen's fares upon the State railways favours decentralisation both of population and of industries, and lessens some of the horrors of unemployment. The action of the State Forestry Department, which is rapidly afforesting all the waste lands, is not without its effect in steadying industry by giving employment to about 32,000 men annually at a time when most of them would otherwise be unemployed. It is to be hoped that the unanimous recommendations of our own recent Royal Commission on Afforestation will not be forgotten, as they at present appear likely to meet the common fate of reports of Royal Commissions.

It is much to be regretted that in a country where there is so much from which the British Islands would do well to learn, progress is so retarded by sectarianism and partisanship. Catholic, Liberal, and Socialist trades unions, agricultural unions, co-operative societies, all of whom appeal to the same clientèle, fritter away in vexatious and unnecessary competition the energy which ought to be combined against evils and abuses from which all suffer in common. Alcoholism and pigeon flying, which takes the place of horse racing with us, dissipate the time, money, and character of large sections of the community. Nevertheless, there is much to be said on the other side. Though wages are so extraordinarily low as compared with our standard, the average amount of savings per head of the total population is £7 6s. 6d. as against £4 16s. 5d. in the United Kingdom. Our soil, being naturally richer, should produce under modern methods of cultivation infinitely more than Belgium. There is no satisfactory reason why our railway fares and freights should on an average be at least twice as high as those of Belgium, or indeed any other country in Europe, nor why we should export from Belgium produce which we could easily grow ourselves, if even a portion of the cultivable area which is now unused were brought under cultivation. Perhaps, also, the carnivores among us who consume Belgian rabbits to the value of more than a million sterling per annum would consider whether these rodents could not be profitably raised at home.

We trust that it is not merely prosaic and philistine to suggest to pilgrims that when they have visited the exquisite *Hôtel de Ville* of Brussels, in constructing which Johann Van Ruysbroeck vowed to God he would use none but the best materials, or the wonderful art museums or the *Cinquantenaire*, they should also seek out the busy *Maison du Peuple* under the shadow of the colossal *Palais de Justice*. The judicious traveller to the ancient city of Ghent, when he has sated his æsthetic sense with the Van Eyck masterpiece in the Cathedral of St. Bavon, or viewed the crumbling walls of St. Nicholas, will visit, hard by the statue of our old ally, Jacques Van Artevelde, the Vooruit, the headquarters of the Socialist Co-operative Society, whose walls are adorned with pictures by living Belgian painters of note; or will make his way to the studio belonging to it, where two famous Academicians, instead of painting for money, are devoting their lives to training the working classes in the love of art. In the same town, so full of antiquarian interest, the social student and worker will visit the admirable school for mothers, which has served as a model for some of our native experiments, or make himself acquainted with the details of the schemes by which the Ghent municipality subsidise any efforts made by the workmen themselves, either individually or through trade unions, to insure against unemployment. This experiment, which has been copied in France, Holland, Germany, Denmark, and Norway, has been described at length in the Report of the Poor Law Commission, and will probably be used as a model in the scheme of industrial insurance which our Government have promised us. But perhaps it is more

than we dare expect of the average tourist that when he visits Belgium he will bring with him Mr. Rowntree's latest volume for guide-book as well as Baedeker and Grant Allen.

SOME RAMBLINGS OF A HALF-EMPLOYED PREACHER.

I.

THERE is some compensation in an otherwise lamentable condition for a preacher, viz., to be half unemployed, for he can then enrich himself with a variety of experience which is out of reach when he is fully at work. This notion dawned upon me soon after I had taken charge of a very small Unitarian cause in a town of considerable size. There was no morning service or Sunday school at our little church, and it was too early in my ministry to try experiments, so I tried to satisfy the Sunday morning restlessness by rambling among the places of worship of other denominations. Perhaps some scraps of memory of some of these desultory visits may not be without interest.

The Peculiar People.

One Sunday morning the meeting house of "The Original Peculiar People" received me at half-past ten; this was the second service for the day, the first being at half-past six a.m., and there were two more to follow. The service was just beginning, and in a few minutes the hall was quite full, about 300 persons being present including a large number of girls and boys. The neighbourhood is full of poor people, and the congregation consisted almost entirely of such. It was good to see so many who obviously knew something of the pinch of poverty, of the ceaseless struggle to live on what is not enough, coming together to worship, to sing and pray, and give thanks, almost all of them with beaming, happy faces. There appeared to be no set order of service; there was one man who acted as a kind of leader, but there was no sermon or address, or teaching of any sort. The singing was marvellous—no instrument, but such voices; a hymn was announced, read right through, then one or two verses repeated, then the singing began by someone in the middle of the hall starting the tune; after two verses another leader took it up at the beginning again in a much higher key and with double power, and so on *ad lib.*, repetition after repetition, until sheer weariness must have brought the ending. I quite failed to keep up with it—it was overwhelming—but *it was real*. Then came a prayer which will not be forgotten, the whole company knelt upon the floor. I am something of a conformist although a Unitarian, so I conformed to the custom; for 20 minutes that prayer continued, and the floor was hard, but what matter? it was prayer, that is to say it was familiar conversation with someone unseen. The subject of it? There was none. Intellectually it was poor; no proper sequence of thought, little correct phrasing, not much regard to grammar; but it was prayer. All the possible concerns of human life seemed to sweep through the soul of that people and find voice before the Eternal. The leader led, 'tis true, but the

whole company prayed and filled the air with their fervent responses and spontaneous comments; they were manifestly in contact with their God, and He was as real to them as they to each other, and more. After more singing, as before, came the time of "bearing testimony." It was very splendid to see, hear, and feel the ringing joy that filled that sanctuary, as one after another of these very poor men and women stood up to say how good the Lord had been to them, and the ejaculations from all parts that accompanied these personal recitals. One example must suffice—a man who appeared to be a labourer said he couldn't keep to himself any longer the fact of how the Lord had specially blessed him that very morning. The story was something like this, only much longer: "I had been at work on the wet ground last week and had got a very bad cold in my head and chest, and couldn't sleep very well. About six o'clock I felt very bad, but presently I got in a sweat somehow, and then had a good cough and sneeze, and got better. I laid down in bed and wondered how it was that just then I should get better, and then it struck me all of a sudden. Why! of course, the People round at Zion are holding the morning service; (it was just half-past six then), and they are praying for me, and so the Lord came and healed me. Of course He did, bless His name! Hallelujah! That's what He's done for me to-day, and I'm sure my cold's gone, praise the Lord!" ("Aint He good to us? Aye! What a Gord we've got, Hallelujah! Glory to God! there 'aint no Gord like Him!" &c., &c., from various parts of the chapel.) After several such testimonies there was another hymn, sung as before; another prayer, and then separation after about 2½ hours of this religious exercise. I walked home deeply impressed. That man's testimony moved me much. Of course, it was ignorance of the normal curative processes of life, which had relieved his congested head and chest vessels, that made him suppose a personal and peculiar miracle had happened to him in answer to the prayers of his "people," but I would a hundred times sooner have the peace and joy that such ignorance along with such faith produced in his soul than the bitter cynicism of the philosophic doubt of the cleverest agnostic, who cannot find anything more than rapid vibration of electrons or fortuitous concurrence of molecules in a tender mother's love. There was a profound sense of reality in this service. There were some things, of course, which reason could not agree with, but altogether I felt that if this burning reality of faith and gladness could but be welded on to the sweet reasonableness of Unitarianism we should have the ideal religion. But perhaps that is only the conceit of a Unitarian.

The "Churches of Christ."

On another Sunday morning I found a "Gospel Hall" at which one of the "Churches of Christ" worshipped. This hall is in the same poor neighbourhood as the chapel of the Peculiar People; there is also another chapel of the Peculiar People close by, and I learn that all these three places of worship are always quite full.

This hall was built by a converted builder who had been reclaimed from a bad life through the means of this mission. He gave the land and the hall complete, entirely free, to the community, as a thank-offering for his salvation, and he very frequently preaches and conducts the service; this is very glorious. I got to the hall in good time, but there was hardly a seat to be had; I should think there were 400 persons present, with a delightful proportion of young people. The service was "breaking of bread," and all were communicants except the occupants of two rows of seats against the door. The simple communion service was conducted with strict literalism. The bread was handed round in half loaves on trays, and each communicant broke a piece off; the wine was carried in glass goblets holding about a pint each. The whole time was occupied with this service; there was no sermon or address. In very much the same way as with the Peculiar People, and with very much of the same simple, earnest fire, hymns were sung, prayers were offered, and passages of Scripture were read by different brethren in various parts of the hall, obviously without pre-arranged order. It was very wonderful to me to see the sustained interest and fervour of these people, especially of the boys and girls, maidens and youths, an interest that one entirely fails to account for in the details of the services. There appeared to be nothing to attract or hold the attention of children throughout the entire proceedings, and yet there they were, closely attentive to all that went on, and manifestly in real earnest. It was very good to feel the close, personal, family-like sympathy with those in trouble. There were present a mother and children who had just lost husband and father; in their bitter sorrow they were very truly lifted up and comforted by this real and close communion of saints—one could not help feeling it was so. . . .

But I hear the stern voice of the editor calling halt, inexorable as a chairman with a bell; and these rambling recollections must be continued in our next.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE SOCIAL PROBLEM IN THE VILLAGES.

III.

THE CONSTRUCTIVE POLICY.

BY MONTAGUE FORDHAM, M.A.

In my previous articles I have shown the pressing need for country homes and land. I have also shown how Cambridgeshire has dealt with its aspect of the question whilst other counties have failed, a failure partly due to bad administration, but also partly due to the want of houses and the great difficulty of compelling or persuading authorities to build. I have, I hope, further made it clear that, if we except certain favoured districts, little is being done to

meet the demand for homes and land; and, as a result, we see a widespread tragedy, the natural aspirations of the people crushed out, and hundreds leaving our villages week by week for the towns and colonies. Later on, we may get legislation to deal with this problem effectively; but meanwhile the men and women of the present generation are losing their chance in life.

What then is to be done? First of all, we want more social reformers to take their part in the rural regeneration in the same spirit in which they have worked in the slums; and I suggest to those who can give either time or money or merely wish to study the problem, to join our Land Club League, which is helping the people to organise a real democratic movement for the reform of rural conditions.

But we have also a pressing problem in this provision of Homes and Land; and here a particular solution presents itself, for if we look at what has already been done in the towns and suburbs in dealing with a similar problem, we find a co-partnership housing system doing wonders at Hampstead, at Ealing, at Sevenoaks, and elsewhere. We need to apply this system to the country districts wherever possible. Thus we could form co-operative colonies, not necessarily purely agricultural, but mainly of the country people themselves, importing a few townspeople where opportunity offers. In many districts such colonies would pay quite satisfactorily to the investor, for in large parts of the home counties both cottage rents and rents for small plots are rather high.

What then is needed is the formation of local co-partnership societies prepared either to hire farms from the county or parish councils, or to purchase them in cases when the councils will not act. The society could then erect cottages and other buildings (which could act as security for the council's rent), divide up the land, providing small holdings and allotments as required, and let the plots off to their members. They should also conduct experiments in agriculture on their own land, found land clubs or farm institutes for educational and social work, and carry on credit banks and agricultural and general trading on co-operative lines. These societies would be Co-operative Friendly Societies, and as such would issue shares, and whilst it would be of the essence of the societies that the tenants should be the shareholders and their committee mainly responsible for management, outside financial help would often be needed at the start. Existing co-operative societies might often help to promote these schemes. At Passfield, in Hampshire, as I have mentioned before, such a model colony is, we hope, to be started on a very small scale this autumn by a group of working men with the help of the rector and a sympathetic landowner. At the Little Ridge Farm, near Hastings, a more important scheme could be at once put into force if a little capital were provided. Practically, everything is ready here, and if funds can be secured before Michaelmas we can soon get to work. These two schemes, if put into force, will serve as models of what can be done elsewhere.

In addition, there are many other places where similar arrangements could be made,

and it is therefore of the greatest importance to start a central organisation to do for the country what the Central Co-partnership Tenants, Ltd., does for the towns. The primary object of such an organisation would be to find suitable land, and promote local co-partnership societies, helping them with capital whenever possible. But it might well do more than this; it could be so constructed as to be able to carry out the provisions of the Development Act, which contemplates the formation of such a society, and, by drawing into its organisation the various societies already engaged in this class of work, might become a strong movement to promote on sound lines the development of rural England. It might specially concern itself in the foundation of the farm institutes and land clubs already referred to, a form of organisation referred to in the Development Act, half social, half educational, that has been invaluable in bringing people together for educational work, and in promoting co-operation in Denmark, Canada, and elsewhere, and would do more than anything else to help forward our development in England.

All this work comes well within the scope of the Act, is what is intended by its provisions, and grants might be obtained from the Commissioners for its promotion.

Here, then, is an outline of a pressing need of the time, and a practical scheme for dealing with it. A scheme that can be put into force on a small scale, at once, with but slight financial risk, and can be developed on the lines that experience proves to be most useful. We of the Land Club League, who are struggling with this problem in the villages, well realise what is needed, and ask for help in dealing with our problem.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

HOSTELS FOR WOMEN.

SIR,—Your readers may be interested to know that we have in Liverpool anticipated one of the suggestions of Sister Maggie, referred to in your last issue. At the end of one of the winter sessions of the Social Problem Circle we called together representatives of all the religious agencies in the city which are supposed to be interested in social work. This meeting came to the conclusion that a crying and pressing social need was the raising of the standard of common lodging houses in Liverpool and the establishment of a Municipal Lodging House for Women. Owing to the efforts made, the Housing Committee of the Town Council eventually recommended a small scheme. It was, however, rejected by the Council. The medical officer of health practically repudiated the reports made as to the condition of the houses by Mrs. Kempthorne, wife of the present Bishop of Hull; Mrs. Morrison (who had failed in personal efforts previously made); Miss Wood, a worker in the Church of England; and the minister of Hope-street Church, who, together, made a night inspection of

sixteen of the houses. Matters seemed left in abeyance until the Liverpool Branch of the Women's League took up the affair as a definite piece of social effort. An able address on the subject was delivered by Mrs. Morrison at a meeting held at Ullet-road Church, resulting in further representations being made to the Health Committee. The suggestions (offered by the request of the Health Committee) were wholly rejected; the condition of the houses being apparently considered satisfactory.

Hereupon, two members of our League (Mrs. Billinge and Miss Lizzie McConnell, both members of Hope-street Church and organisers to the Liverpool Anti-Sweating League, which, by the way, is almost entirely supported by Unitarians) determined to judge from personal experience and observation. Meanwhile, by the good offices of Sir William Bowring, the committee of the League had a consultation with the medical officer, which was interesting and instructive, but quite without results in the desired direction. Two days afterwards the medical officer reported to his committee that all was well with the womens lodging houses, and the next night the two intrepid investigators, assuming the disguise of dire poverty, saw, heard, and felt for themselves. I enclose their reports, which require no comment, and shall be glad to forward copies to any who are interested in the matter. We have been ably seconded by the *Daily Post and Mercury*, which has ventilated the facts by a series of comprehensive articles.

The medical officer's report for 1909 has just been issued. His opinion of the common lodging houses appears to remain unaltered. A noticeable feature of the affair is that the head constable is thoroughly alive to the dangers of the houses, and the Liverpool Women's League has printed and sent to the police a list of reputable houses to which respectable girls may safely go. We have already, therefore, tried to carry out here one suggestion so wisely made by the Lady Superintendent of the Bloomsbury Social Union.—Yours, &c.,

FLORENCE ROBERTS,
Vice-President of the Liverpool District Branch of the British League of Unitarian and Other Liberal Christian Women.
123, Bedford-street, Liverpool, July 26, 1910.

STREET TRADING BY CHILDREN.

SIR,—Mr. Lupton has raised a most important question in his letter on street trading. There is a dangerous tendency in our present legislation to act as though forbidding a bad thing in itself secured a better. We pass regulations that houses which do not seem to us suitable as dwelling-places shall be destroyed or shall not be built, and think that we have settled the housing question. We pass a law that no one shall be allowed to pay or receive what we regard as an insufficient wage in some industry, and think that we have thereby secured an adequate wage. We pass a law that no woman shall employ an unqualified midwife in her confinement, and think that we have thereby provided her with a qualified one,

whereas the result may be that we make those who cannot afford a good house, houseless; those that cannot earn a good wage, wageless; and those that cannot employ a qualified midwife dependent on the chance assistance of an amateur neighbour. Or we send (as Mrs. Webb has recently pointed out it is proposed that we should) the relieving officer to compel her to employ a doctor, and then attempt to extract his fee from her.

But at the same time there may be conditions under which these or similar things would be wise and useful. Few people would now be found to regret the prohibition of child-labour, under the old conditions, in factories, or the prohibition of the employment of women to drag the trucks in a coal-pit. Many would think it right to prohibit employment altogether in some of the most dangerous and poisonous trades. Yet in all these cases to prevent a bargain which both the parties desire to make, while finding no substitute, is on the face of it an act of tyranny.

Therefore, if we prohibit what we regard as undesirable, and make no direct provision for anything better, it must be in the full faith or hope that when this way is closed the persons concerned will of themselves find a better way. What kind and degree of "evidence of things hoped for" is to be required in every case is extremely difficult to determine, and clearly risks must be taken either way. But I think most of your readers will feel that in principle (apart from the special question at issue, which must be treated on its special merits) Mr. Lupton's warning, while much needed, is not to be taken as decisive.—Yours, &c.,

PHILIP H. WICKSTEED.

Wantage, July 27, 1910.

CONGO REFORM.

SIR,—In view of the somewhat free use which has been made of my name in THE INQUIRER, may I ask you to allow me the courtesy of your columns to deal briefly with one or two points in connection with the Congo?

Mr. Jas. Hocart remarks in his letter, which appears in your issue of the 9th inst., that "the Rev. John H. Harris . . . does not withdraw his letter to the *Times*, and that was clear enough." It is not my habit to publish such letters without the most careful consideration, and hence I have no reason for withdrawing it; moreover, I gladly recognise that in several parts of the Congo a considerable improvement has taken place. This is not only an undeniable fact, but one for which we can all most devoutly thank God. None of us denounced barbarities for the sake of doing so. I am sure Mr. Hocart must realise that the agitation for Congo Reform involved such an infinite expense of energy and personal sacrifice that we should all be glad to think that watchfulness were no longer necessary because the whole people of the Congo were as favourably situated as some tribes are in certain favoured areas to-day.

Mr. Hocart has introduced the opinion of a certain lady traveller, and now says he cannot, without permission, disclose the identity of the correspondent, but he says, "I do not think the English lady traveller

is young and inexperienced." There is only one lady whose description at all fits in with the terms of the letter in your issue of June 15. It is always a delicate matter to deal with a lady's age, but as this one is, I think, the youngest European who has ever been allowed to go to the Congo, Mr. Hocart will agree that she is probably well on the right side of 25! As to her inexperience, that is still more delicate, but surely no experienced person would write such an extraordinary sentence as that attributed to this lady: "From past reports she expected to meet with atrocities at every step, and she expresses her astonished satisfaction at finding things quite different." The white-haired veteran, George Grenfell, with nearly thirty years' experience on the spot, heard the same reports, but his experience had taught him that, though his eyes had never been offended by a single atrocity, yet in the depths of the Congo forests acts were in progress which bowed his head in sorrow to the grave.—I am, yours, &c.,

JOHN H. HARRIS.

"Athelney," Croxsted-road,
West Dulwich, July 27th, 1910.

AN APPEAL FROM LYDGATE.

SIR,—You were good enough to print an appeal from me on behalf of the funds of "The Oliver Heywood Memorial School." Please allow me to thank you and all who have been kind enough to forward donations.

We have great pleasure in announcing that the whole of the £1,100 which we hoped to secure has been kindly promised. May I point out, however, that the £1,100 does not include the cost of class-rooms. The accepted architect's plan allows for class rooms at the estimated cost of £1,300. But we have to confess that our faith did not rise to the full sum, and we only asked for that amount which would enable us to erect the main school.

If, however, any generous friends would like to help us to secure the £200 needed for the two class-rooms, our hearts would be delighted and the efforts of the past six years crowned with splendid success.

We tender our very heartiest thanks to all who have helped us even beyond our hopes to secure the £1,100.—Yours, &c.,

LUCKING TAVENER.

Lydgate Parsonage, July 26, 1910.

BOOKS AND REVIEWS.

FREDERICK WILLIAM MAITLAND.*

Some months ago Oxford paid its tribute to the memory of F. W. Maitland in two admirable lectures by Mr. A. L. Smith. His own university has now followed suit in publishing this biographical sketch, though it is not from the pen of a Cambridge man. We hope that its readers will not be confined to specialists in history or enthusiasts for law, for it gives a very attractive picture of the life of a great scholar, with its consuming intellectual

* Frederick William Maitland. A biographical sketch by H. A. L. Fisher. Cambridge; at the University Press. Pp. 179. 5s. net.

passion for accurate knowledge, as a high and disinterested form of public service. Maitland, the grandson of the historian of the Dark Ages, inherited a genius for historical thinking, though he did not discover it until he strayed almost accidentally into Henry Sidgwick's class-room at Cambridge. Thenceforward not only the direction, but also the quality of his studies was determined. He lived to revolutionise the study of English law, and revealed it as a chapter of first-rate importance in the history of ideas both in State and Church. As his biographer observes, "In Maitland's hands a treatise upon antiquarian law became something greater than an antiquarian treatise. It became a contribution to the general history of human society."

It is clear that work of this kind, so far-reaching in its effect upon the minds of other men, so stimulating in its brilliance and originality, required the moral qualities without which great intellectual endowments have often run to waste. This biography is a picture of a character as much as of a mind. Like J. R. Green, Maitland was always at close grips with ill-health, fighting the disease, which ultimately killed him, with heroic persistence. In early life he was a keen athlete, "a swift and enduring walker, with the true mountaineer's contempt for high roads and level places," and he never lost the *joie de vivre* or his delight in the companionship of men. But all his work was done under the chastening conviction that the time would be short. Here is a description by one who was present at his inaugural lecture as Downing Professor at Cambridge:—

"I see again the dim room, the grey light, and the shadowy but inspired fragileness of the lecturer, who was then fighting a very serious illness. . . . It was no ordinary lecture, rather a sort of sermon, grave and beautiful with its solemn call to work, even though that work might lie in humble and obscure fields. And the impression that was, perhaps, most immediately insistent, seeming to underlie each word and sentence, was that the speaker felt the hours of his own work to be already numbered, and but few."

His last book, the *Life and Letters of Leslie Stephen*, was written rapidly, and yet with minute and loving care, in the midst of great physical weakness, and published in the autumn of 1906, a few months before his own death. All this severe concentration of purpose involved sacrifices of inclination which were cheerfully paid.

"Knowing the thing which he could do best, and judging that it was worthy of a life, he stripped himself of all superfluous tastes and inclinations, that his whole time and strength might be dedicated to his work. Even music had to give way. And yet, though he laboured under the spur of a most exacting conscience, and with every discouragement which illness and harrowing physical pain could oppose, it was with a certain blithe alacrity, as if work, however protracted and monotonous, was always a delightful pastime."

He possessed in an unusual degree a quality which Mr. Fisher has described in

a beautiful phrase. "That high spiritual power of abnegation and of purpose in which the lover of hard-won truth attains to his beatitude."

A MEMOIR OF MARY COLERIDGE.*

THE memoir which Miss Sichel has written of her friend might well find a place in a group of imaginary portraits, so evanescent is it in many of its qualities, the picture not of a face but of a soul. And yet it is a very attractive and revealing piece of work for those who have known Miss Coleridge hitherto only in her exquisite cameos of verse or the strange happenings of her stories. Here is just the mind which would be capable of both, peopled by the creations of its own fancy, quick to catch the moments of emotional experience on the wing, and yet never reaching the mature power for sustained or massive effort. She made an impression upon those who knew her of being unlike any body else. There was something unaccountable in her likings. Deeply impressionable, she yet judged men and books by intuitions of sympathy which were all her own, and this lent a rare charm to her friendship, for in giving she gave herself wholly. "Those who had her friendship," Miss Sichel tells us, "knew well that there was nothing like it. In a way that was hers alone, she lived the life of the heart. Her friends' existences were hers. She did not share their joys and sorrows—she identified herself with them; so much so, that she hardly distinguished them from her own, and thus, unknown to herself, they went on furnishing her with the experiences she lacked." What is this but another way of saying that in her case Christian sympathy was linked with the gift of poetic imagination? It needs to be remembered, in judging the value of her work. She was in hot rebellion against the thralldom of realism, the thing just as it is. She needed to see everything in the fantastic light of her own mind, "wayward, enthusiastic, unreasoned." Here surely is the secret of the personal spell, which we find above all in her poetry, and also of her limitations as an artist; for the language of enduring art is universal, though men may have to make many experiments in rebellion before they find it.

The extracts from letters and diaries have been chosen with admirable good taste. They are personal and intimate enough to be interesting without offending against privacy. Interspersed with passages of glowing colour and quaint reflections like the following: "I am beginning to wonder seriously whether it is worth while for a woman of nearly forty-two to read anything except St. John and Shakespeare," there are delightful flashes of whimsical humour. We have only space for one, though it is almost treason against the noblest of hobbies to quote it:—

"I am so glad you have not got any books. Never, O! never, begin to have any. If you do, they all marry each other, and increase at the rate of half a library per annum. Then, when you have lived in the house forty-five years,

they have all got grandchildren, and there is no room in the house for anything else whatever."

In addition to the contents of the volume, to which we have referred, there are several stories and essays, including one on Mrs. Gaskell, a few unpublished poems, and an interesting series of notes of the table-talk of William Cory, the author of *Ionica*, whose house at Hampstead Miss Coleridge used to visit for lessons in Greek and all the uncovenanted wisdom of life which Greek means.

THE BOOKS OF THE MYSTICS.*

WE are glad to notice that the revival of interest in Mysticism is leading to the re-issue of some of the writings of the mediæval mystics, which hitherto have only been available in rare editions difficult of access. A cheap edition of Mr. J. R. Morell's translation of Tauler's "Following of Christ" is particularly welcome. When it appeared first in 1886 Matthew Arnold wrote of it with his measured critical enthusiasm as follows:—"I will not say that it is entirely satisfying, but at least it is always refreshing, consoling, ennobling." It belongs to that sober strain of German mysticism which has always made a more intimate appeal to the English mind than the more passionate language of men of Southern blood. The introduction is sufficient to put the reader at the right point of view, and discusses briefly the question of Tauler's authorship, which Denifle was inclined to deny. But books of this kind suffer least of all from anonymity. Deep interior reflection always tends to detach itself from what is limited and personal and to speak with a timeless voice.

In "The Cell of Self-Knowledge," which forms Volume IX. of the New Mediæval Library, Mr. Edmund Gardner has given us a very attractive reprint of seven Early English mystical treatises, which were originally printed in this collective form by Henry Pepwell in 1521. Though English writers never produced any mystical book of such universal appeal as the "Imitatio," they were responsible for much excellent writing in the same field. The Lady Julian of Norwich has come in for serious study and devout attention in recent years; and here, in this volume, are further examples in the same kind, in which the reader can discover a rich vein of mystical experience, often half-concealed for the modern mind by habits of whimsical expression. There is, for instance, the quaint treatise called "Benjamin" by that master of mystics, Richard of St. Victor. Benjamin is for the writer the type of contemplation, reminding us that the allegorical interpretation of Scripture, so inseparably interwoven with the religious teaching of the Middle Ages, is the key to a great deal of his meaning. Here,

* The Following of Christ. By John Tauler. London: T. Fisher Unwin. 3s. 6d. net.

The Cell of Self-Knowledge. Edited with an Introduction and Notes by Edmund G. Gardner, M.A. London: Chatto & Windus. 5s. net.

The Threefold Life of Man. By Jacob Boehme. Reissued by C. J. B., with an Introduction by the Rev. G. W. Allen. London: John M. Watkins. 12s. 6d. net.

too, is an Early English account of the teaching of St. Catherine of Siena, a "Treatise of Contemplation" by Margery Kempe, Walter Hylton's "Song of Angels," and three short treatises which Mr. Gardner attributes to an unknown writer of the second part of the fourteenth century. The whole volume forms an admirable introduction to mystical literature and, apart from its quiet devotional uses, may be read with great advantage in connection with the sections dealing with English Mysticism in Professor Inge's Bampton Lectures and Dr. Rufus Jones, "Studies in Mystical Religion."

Lastly, we should like to draw attention to the commendable enterprise of issuing the complete works of Jacob Boehme in English. The "Threefold Life of Man" has been published in a noble volume edited by the Rev. G. W. Allen, but the task can only be completed if it receives adequate public support.

HUNGARIAN HISTORY.

WE are very glad to welcome an English translation of Professor Marczali's book,* which has long been recognised as a standard authority on the Continent. It appeared originally in 1882, but the text has been revised for this edition and brought up to date in the light of recent research. Mr. H. W. V. Temperley has written a long introductory essay in which he emphasises the unique importance of this study of Hungarian society, and himself contributes a sketch of the earlier history. Professor Marczali takes up the story at the point when Joseph II. (1780-90) tried unsuccessfully to apply the solvent of eighteenth century theories of government to a society which was still completely mediæval. This leads him to pursue a detailed examination of the social and economic condition of the country, which results in one of the most finished pictures we possess of social conditions which, elsewhere, had disappeared completely. "The whole mediæval society," Mr. Temperley writes, "was, as it were, still crystallised in Hungary, and by a unique stroke of good fortune it was at this moment that bureaucrats set to work to analyse, to criticise, to describe and to report upon it. The result is an enormous mass of material which forms the groundwork of the present book. Instead of having to piece-out our knowledge of this country in the Middle Ages from study of coins and portraits and inscriptions, from doubtful interpretations of Parliamentary statistics or of monastic chronicles, we merely have to look in the pigeon-holes of a bureau. There we find complete tables of statistics of economic growth, memoranda on social and political subjects of all kinds, and the comments of Joseph and his bureaucrats upon every conceivable aspect and phase of the political and social institutions in Hungary." These words will serve to illuminate the special importance of those chapters dealing with economic conditions, the social system, the Church, and the Hungarian monarchy, for the student of

* Gathered Leaves from the Prose of Mary Coleridge. With a Memoir by Edith Sichel. London: Constable & Co. Pp. x—338. 7s. 6d. net.

* Hungary in the Eighteenth Century. By Henry Marczali. Cambridge, at the University Press. Pp. lxiv—377. 7s. 6d. net.

social evolution or constitutional principles. Nowhere else in Europe did the nobles continue so long to exercise an effective check upon the growing absolutism of the monarchy, as we see it, for instance, in Prussia and in France. The translation is the work of Dr. Arthur B. Zolland, of the University of Budapest, who has furnished the volume with an elaborate glossary of technical terms and a subject index. There is also an excellent map designed by Professor Marczali himself.

FOR THE CHILDREN.

SAINTS IN THE NEW CATHEDRAL.

THERE is rising rapidly, week by week and year by year, a very beautiful thing in the great, modern, commercial city of Liverpool. This is a new cathedral, set on a hill over the broad river where the ships for ever come and go, bringing strange things and strange people from all parts of the world. When it stands nobly complete it will not be less in glory, except for age and history, than the great mediæval cathedrals. But it is not a slavish copy of the work of other days, for its craftsmanship and its atmosphere savour in many ways of these changing and thoughtful times in which we are living.

This is proved by the lovely chapel finished and consecrated in June last. It is called the Lady Chapel, and the supreme place of honour is given to Mary, the mother of Jesus. You may think there is nothing very new in that, for Mary has long been honoured in the Christian Church in a way that many of us cannot share in—though, indeed, we must all honour the mothers of the great in mind and the splendid in character. Especially do we think, with a wistful interest, of the woman who became the mother of our Master, Jesus.

But this is not all. I imagine the people who planned the decoration of this chapel said, in effect: "This chapel, bearing the name of the Lady Mary, mother of Jesus, shall, in fact, be a shrine of noble womanhood, and here we will hold in honour many names of good women."

So if you go there and look up at the stained windows you will see the figures and names of many whom you read about in the Bible: Sarah, and Hannah, and Ruth, and Deborah, and the other Jewish maidens and matrons, whose stories you have known from your cradle. You will see the women of the New Testament, with the symbols of their love and loyalty. Two or three Queens will look down on you—Bertha of England, Margaret of Scotland, and Osberga, the mother of King Alfred. And you will see a great company of "Saints." They all lived a long time ago, and did, as we think now, many strange things. But as you ponder over them, they begin to touch your heart with their pathetic faithfulness. They believed so deeply in their religion that they were quite glad to die for it. They had got so closely in touch with the eternal, that passing pains seemed to them very small things.

We do not know what it feels like to

be called upon to die for our religion or our ideals, and we wonder if we should be capable of some of the fortitude and courage which marked these old saints—and many others who are not in the windows, and are not called saints. Could we, in the struggle and stress of faith in our ideals, cheerfully give our lives for them even as they did?

Yes, they are worth remembering sometimes in these easier and more merciful days—St. Perpetua, the martyr of Carthage; St. Agatha, tortured for her faith in Sicily; St. Faith of Agen, beaten and beheaded for refusing to cast incense on the altar of the goddess Diana. Do you wonder at the cruelty of it all? I do; but I think I wonder more at the calm steadfastness which could endure.

Yet you will see these ancient saints commemorated in many churches and places as well as in the new chapel. There are other names here, and names that perhaps thrill us more, for they do not sound dimly in our ears from long-forgotten years, but are "warm, sweet, tender, even yet." They too are the names of saints, though they have never been canonised save in the hearts of men. They are the names of heroines, full of a most noble courage; martyrs for splendid causes; daughters of God, who, having learnt the secret of Jesus, gave their lives even as he did.

And the builders of the cathedral, turning from the long past to these, chose them as types of beautiful womanhood, and wrote their names proudly within its walls to keep them there in remembrance. You need not look for them in dusty Lives of the Saints. They are familiar in our mouth as household words. Not all rich women, or great in station, or even clever women, but adding an honour to all women because they lived and did what they did. Here are some of the inscriptions, noble in subject and noble in expression, on the windows:—

Elizabeth Barrett Browning and all who have seen the infinite in things.

Christina Rossetti and all sweet singers.

Anne Clough and all true teachers.

Catherine Gladstone and all loyal-hearted wives.

Queen Victoria and all noble queens.

Angela Burdett-Coutts and all almoners of the King of Heaven.

Josephine Butler and all brave champions of purity.

Elizabeth Fry and all pitiful women.

Susanna Wesley and all devoted mothers.

Mother Cecile and all women loving and large-hearted in counsel.

Grace Darling and all courageous maidens.

Agnes Jones and all devoted nurses.

Mary Rogers and all faithful servants.

Kitty Wilkinson and all humble workers for God.

Think of the service and happiness these women spread about the world before they came to have their names placed in the new cathedral. Do we not see in them a kind of chance for us all? For we need not be in high places, or low places, or dangerous places; we need not be rich or poor, learned or unlearned, before we try to follow them, even if it is a good way behind. Just wherever we are in life the possibility lies open to us—the

possibility of that sweet nobleness which makes a woman "a thing of beauty" and "a joy for ever."

F. R.

MEETINGS AND SOCIETIES.

THE EASTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

ANNUAL MEETING AT IPSWICH.

IN spite of the distances which separate the churches of the Eastern Counties a most successful and encouraging day was spent on July 21. Even the weather lent its hearty co-operation, contradicting the gloomy forecast of the morning papers. A number of delegates from the various churches joined the local friends at Ipswich in the morning. Every minister was there, and many laymen (and women); while Rev. H. Enfield Dowson represented the National Conference, and the Unitarian Association sent its President (Rev. Charles Hargrove) and Mr. Ion Pritchard; the preacher of the annual sermon was Rev. Matthew R. Scott, of Southport; the Temperance Association and the Central Postal Mission were represented by Mr. and Mrs. W. R. Marshall, of London, and a long-distance visitor was present in the person of Rev. R. E. Birks, of Deerfield, Mass. Parties went sight-seeing during the morning, under the able guidance of the President, Mr. Frank Woolnough, F.R.Met.Soc., curator of the Ipswich Museum. After a meeting of the Executive Committee at noon, the company met for luncheon, at which they were joined by Rev. J. Gleeson, a local Congregationalist. Another (Rev. J. T. Hosken) sent cordial greetings and good wishes, while regretting his quite unavoidable absence. The outstanding feature of the luncheon was Mr. Gleeson's happy speech in response to the welcome accorded him. He had every reason, he said, to be glad to be present. He was utterly opposed to the exclusion of Unitarians from Free Church councils, &c. He was confident that in the case of no other denomination could the extent of influence be so little measured by mere numbers.

ANNUAL BUSINESS MEETING.

The chair was taken by the President (Mr. Frank Woolnough). In the course of his address, while regretting that it was not possible to record any great extension in numbers, the President rejoiced in the continued life and usefulness of the existing churches. Noteworthy in the record of the year's events was the settlement of Rev. A. Golland at Ipswich, and the revival of life and prosperity in the church through the devotion of Mr. and Mrs. Golland to the interests of the congregation. The greatest hope of progress, he maintained, lay in the concentration of their best efforts in the centres of civilisation. Of late years they had seen a wonderful broadening of religious thought in every direction and a recognition of the pioneer work done by their own leaders. When he was a young man he used to dream of the time when the whole world would be one great Unitarian Church; but now, much as he loved the name, he felt there was something above a name—the great principles of Christianity as Christ preached them.

Greetings were then happily expressed by Rev. H. Enfield Dowson, Rev. Chas. Hargrove, Mr. Ion Pritchard, and Mr. and Mrs. Marshall.

The Secretary (Rev. J. M. Connell, Bury St. Edmunds) then presented the annual report. Reference was made to the filling of gaps in the ministerial ranks at Ipswich and Yarmouth, but deep regret at the knowledge that another gap was to be created by the resignation of Rev. Richard Newell (Framlingham and Red-

field). Those who were aware of the strain involved in performing the work there were not surprised that after eight years of loyal and untiring labours Mr. Newell felt himself compelled to seek a change of sphere.

The churches belonging to the Union rendered any "circuit scheme" inapplicable, but the committee had under consideration various plans for making the Union a more intimate bond and the means of a closer fellowship. Postal Mission work still prospered and met with great encouragement and success under the supervision of Miss S. S. Dowson.

The Rev. Mortimer Rowe (Norwich) was elected president for the ensuing year, and Rev. A. Golland secretary of the S. S. Union in place of Rev. R. Newell.

THE EVENING MEETING.

After an interval for tea, service was held in Friars-street Chapel, conducted by Rev. A. Golland. Rev. Matthew R. Scott preached the sermon upon the subject of "The Soul and its Relation to Social Conditions."

Immediately following the service a short public meeting was held, when the retiring president took the chair, and was supported by Revs. Chas. Hargrove, H. Enfield Dowson, M. R. Scott, and others. Mr. Hargrove, who had spent the previous day at Bury St. Edmunds amongst the Abbey ruins, asked whether they who were the most Protestant of Protestants dared to look upon the teaching of the great and venerable churches from which they differed as foolishness and superstition. It was impossible to feel anything less than profound respect for the faith of so many of the greatest souls whose names were enrolled in the record of the nation. But if they were the most Protestant of Protestants, they were at the same time the most catholic of Catholics. While rejecting the outworn forms of faith, they yet strove to treasure the essential and eternal verities of religion that underlie them.

Rev. Matthew R. Scott took up the cudgels against those who would explain the deficiency in the numbers of men in the churches by maintaining that religion is fit chiefly for women and for men whose intellect does not rise to an appreciation of modern scientific and philosophical doubts and difficulties. Unfortunately, facts in general were against that line of defence. Men were not thronging in thousands to every high form of occupation. Recently in Manchester "King Lear" was being splendidly performed to houses almost entirely composed of women, while "The Ballet Dancer" in another theatre close by was rewarded with pit and galleries almost packed with men. There was a false idea of the characteristics of true manliness abroad, and women were not entirely free from blame for it. Thank God for the numbers of good women in the churches, who were doing more for the coming of God's Kingdom than all other agencies combined.

Rev. H. Enfield Dowson expressed his joy at being called to revisit East Anglia, "the birthplace of his whole life." He had never been much of a theologian, but he loved the work of the ministry with his whole heart, and rejoiced in the broadening of thought he had been permitted to see in his day, and most of all in the perfect respect and freedom he had enjoyed in his pulpit. He was not so sure that they were as tolerant in other things as they were in matters of belief. Recently he had been approached with regard to a prospective minister by certain members of a church whose chief anxiety was to make sure that the young man was not a socialist. Let a minister take his part in political life with perfect freedom—for he was a citizen as well as a minister—provided only that he did not forget that he is a Christian minister at all times.

Mr. Ion Pritchard dwelt in an interesting fashion upon the manifold and useful activity

of the Unitarian Association and its interest in the welfare of all the churches.

A happy and successful day was then brought to a close with the customary expression of thanks to the visiting speakers, moved by Mr. Watkins and seconded by Mr. J. J. Notcutt.

AMERICANS IN LIVERPOOL.

No more welcome and distinguished party was ever welcomed on the Prince's landing stage than that of the Chartered Steamship *Devonian* (the *Cymric* slipped in the day before) at noon on Friday, the 22nd inst. It was the privileged duty of Mr. Sydney Jones and the writer to present in person the greetings of those of the liberal faith in Liverpool. The world's organiser of Free Religions, Dr. Wendte, the unique "promoter" of the Free Congresses, stood at the head of the companion, and America and England shook the hand of comradeship and amity.

The weather was superb, and our American brothers and sisters have given us a good conceit of our city and its sights. Parenthetically we confess their testimony to be the more joyous because it was so little expected.

A rare intermingling took place on the evening of Saturday at the Royal Institution, Colquitt-street. One Liverpool woman gave striking if unconscious witness to the friendliness of the great American democracy. "The ladies," said she, "are so ready to talk to one." And so were the men.

At the great palaver which followed the Rev. J. Collins Odgers most felicitously gave expression to all our thoughts, and pointed out that the hall in which we met was founded 100 years ago, and mainly by William Roscoe, John Yates, and Dr. Shepherd. Sir William Bowring received an ovation from our guests. They, no doubt, instinctively felt what one distinguished Universalist minister, who had never seen Sir William before, remarked privately to his women folk, as he caught sight of the receiving hosts and hostesses: "There, if you like, is a typical Englishman embodying just the heartiest and frankest qualities which one connects with the true Englishman." Sir William complained, first of all, that the chairman had, as usual, said all that he was going to say, but managed, nevertheless, to give his own welcome in his own genial way. Mr. Richard Holt, M.P., as a ship-owner and member of the Dock Board, enlarged on its advantages as a port, and then unexpectedly equalised the obligation by descanting on the merits of the American girl. Minor questions of International Peace and Brotherhood were not forgotten by the M.P., who has honoured us of "the open way" by stating in the House that the King ought not to be subjected to religious tests.

The Rev. C. E. St. John, hypothetically descended from the Norman invaders, said he was one of an advance guard sent out by Governor Wendte to conquer England. He humorously stated the methods of this conquering advance. He had left behind him in ruins various castles and abbeys, and made triumphant entry into old cathedrals and walled towns. But he had been himself conquered by the charm and beauty of the old country, and had received a great fillip to his regard for his English religious brethren when he contemplated how they had voluntarily cut themselves off from their share in the dignity of the English cathedrals for conscience sake. Professor Forbes gave us what is evidently a favourite theme, the growth and early history of the Universalists—founded, we were emphatically told, by an Englishman. Dr. Slicer had been in Scotland, had seen the stand of the outposts of a free religion in that intrinsically theological country. A Scotsman asked him what were the limits of the freedom of his pulpit. "Well," answered he, "my congregation don't have to believe what I

say; but—they expect me to believe it with regularity," an excellent résumé of the Unitarian demand on ministers in England as in America. Dr. Slicer's witty speech was followed by Professor Jesse H. Holmes, of Swarthmore, Pa., who confessed himself a Friend, but, as a heretical brand, could not aspire to represent American Friends in general as sending a greeting, since a late convention had voted the exclusion of the Hicksite Friends from religious fellowship. The Professor evidently bears within him the burden of the American Social Problem, and incidentally contrasted the cleanliness of the Liverpool streets, to our advantage, with those on the other side.

On Sunday the ministers preached in churches and missions in the Liverpool district. The congregations, considering the holiday season, were good; and on every hand glowing reports are given of the fresh and vivid presentation of religion by Baptist, Christian Universalist, and Unitarian. Mr. Wigley, who, owing to train necessities, had spoken too briefly the welcome of Manchester on Saturday evening, testifies to the success of the American invasion of Manchester on Sunday.

H. D. R.

THE LIBERAL CHRISTIAN LEAGUE AND ITS AUTUMN PROGRAMME.

ALTHOUGH the League has not been inactive during the last year, a great deal of its work has consisted in laying the foundation of structures which as yet have hardly shown above ground. It has been largely a time of preparation. Mr. Campbell's Pioneer Preacher Scheme, for example, has been developing for some months, but two requisites were long in coming—first, the necessary funds, and secondly the likely preachers. At last, however, there are nine young men on the books, and they are going through a probationary period before becoming recognised preachers of the League. They are not being idle, however. Under the direction of Mr. Coleman they are speaking in various parts of London, chiefly in the open air. Their meetings have been well attended, and very successful hitherto, and the programme for August is a full one.

Another scheme which it is hoped will be in full swing by the middle of October, is a Central Training School at the buildings now tenanted by the League, adjoining the King's Weigh House Church, in Thomas-street. The school is designed to facilitate the study of all the subjects in the Liberal Christian League programme, whether these come under the League Studies or Social Service Departments. The details of the different classes have not been definitely settled, but some of the many subjects with which the school will deal are the following:—(a) Biblical Study; (b) Theology; (c) The History of Christianity; (d) Philosophy; (e) Comparative Religion; (f) Special Classes for all teachers of religion, especially for those who propose to teach in Sunday-schools; (g) Classes for preachers. These classes for preachers will be open to all who propose to belong to the corps of Pioneer Preachers or to those who want merely to be lay preachers.

On the Social Service side, practical lectures will continue to be given, under the auspices of the County Council, on Infant Care and Hygiene, and lectures will also be given on Sociology. It has become increasingly evident to the promoters of the Social Service Department that it is necessary for workers to know something of the Public Laws which are applicable to their work. It is peculiarly necessary for them to know the powers and functions of the local authorities. The aim of this Department has always been the formation of Service Circles, composed of trained voluntary workers, who co-operate

with the local authorities. It is, therefore, necessary for them to be well advised in all that relates to such authorities.

The Social Service of the League has only been in working order for six months, and in London its chief work has been done in the King's Cross district, where a large number of trained workers are visiting in co-operation with the Royal Free Hospital. A kitchen, where poor mothers can obtain dinners, has proved a most useful adjunct to this work. Arrangements are in progress for the formation of three new circles in the early autumn. The schemes of work cannot be given here in detail, but they are briefly as follows:—(1) Care of Mothers and their Infant Children; (2) Care of Illegitimate Children; (3) Visiting Children above the age of Infancy; (4) Phthisis Visiting; (5) Visiting the Well-to-do; (6) Unemployment. In all these departments there is scope for a very large number of helpers, and useful work can be readily found for all who are willing to undertake it. Full information about the work will be supplied to anyone on application at the League's Offices, King's Weigh House, Thomas-street, Grosvenor-square, W.

BIRMINGHAM HURST-STREET MISSION.

A STRIKING RECORD OF SUCCESS.

THREE deeply interesting and highly encouraging services were held here on Sunday last in connection with the twenty-fifth anniversary of Mr. W. J. Clarke's entrance on the work of the Mission. This event happening to coincide with the date of the Flower Service, special pains had been taken to make the floral decoration one of an exceedingly beautiful and effective description. The chapel was crowded at all three services. In the morning Mr. W. H. Nightingale officiated, the afternoon service being conducted by Mr. W. J. Cross, both of whom referred in highly eulogistic terms to the quarter of a century of devoted and strikingly successful service rendered to the Mission by Mr. Clarke, and to the efficient and loving co-operation of the large band of workers he had gathered about him.

Mr. Clarke conducted the evening service, and in the course of his address referred to the great changes which had occurred in the personnel of the Mission staff, and the voluntary workers during his association with it.

Greater still, however, had been the changes in the character and extent of the work. Twenty-five years ago the average weekly attendance at the one Sunday service was about 40. They had now three services every Sunday, with an average aggregate attendance of over 700. Whereas they now had about 800 adults associated with the Mission, a quarter of a century ago the circle of adult friends and workers did not exceed 60. In spite of the losses by death and all the other chances and changes of twenty-five years, 20 of those 60 were still with them, and more or less actively associated with the mission work of to-day as they were with that of twenty-five years ago. The various religious, educational, social, philanthropic, and other agencies then numbered six—there were now 42. The annual subscribers to the general fund and to the missionary's relief fund were about 150; to-day, 1,900 subscribed, and the average yearly amount contributed had increased from about £170 to upwards of £1,500. In addition to that, and excluding the amounts received by the four city agencies indirectly associated with the mission, they had, during the twenty-five years, raised upwards of £30,000 for various purposes. The visits paid to and received from the poor had been increased from about 1,200 yearly to upwards of 12,000; the number of hospital and convalescent home notes distributed from 50 to over 3,000; and the amount expended on the relief fund from £20 to £1,100. The Police Aided Association for

Clothing Destitute Children, the Military Veterans' Association, the Crippled Children's Union, the Court Concerts' Association, and the Walliker Society were or had been more or less closely associated with the Mission. All of them, with the exception of the Walliker Society, originated directly or indirectly from that Institution. During his hon. secretaryship of those five institutions, and mainly by the labours of the Mission staff, upwards of 30,000 poor children had been supplied with boots, or clothing, or both; 190 pensions had been obtained for distressed military veterans, and regular weekly relief had been distributed among the neediest of them for many years; 250 concerts, attended by probably not fewer than 300,000 people, had been held in some of the gloomiest and most poverty stricken districts in the city; and country trips and garden parties provided for upwards of 16,000 poor aged men and women, the funds received for these various purposes amounting to upwards of £20,000.

In thus reviewing the results of their united labours, Mr. Clarke said that no ungracious or unkindly reflection was intended touching the state of things which was in existence on his first coming among them, neither was he actuated in the least degree by any feeling of unworthy egotism. Rather was his feeling one of devout thankfulness to God, for having entrusted them with the priceless opportunities which had rendered possible whatever they had been able to do, and of genuine sorrow that they had not turned those opportunities to still better account.

UNITARIAN HOME MISSIONARY COLLEGE.

PRESENTATION TO MR. EDWARD TALBOT.

AN interesting presentation was made to Mr. Edward Talbot, the son of Sir William Talbot, on Tuesday evening, July 26, at the Memorial Hall, Manchester. At a large meeting of the committee of the Unitarian Home Missionary College, the Principal, Rev. Alex. Gordon, M.A., and the President, Sir Edwin Durning Lawrence, Bart., being present, and Mr. F. W. Monks, J.P., the vice-chairman, presiding, an illuminated address was presented to Mr. Edward Talbot on his retiring from the post of honorary secretary to the College Committee, which he has held since 1893. The vice-chairman expressed the great regret of the committee in losing the valued services of Mr. Talbot, reviewed the period of his secretaryship, and acknowledged the debt the College owed him for his labours, and for the strenuous part he had played in bringing the College to its present successful state. Mr. Talbot received the address with evident pleasure, and spoke in felicitous terms and with deep feeling of his long and happy connection with the College, its Principal, and his colleagues on the committee.

THE SOCIAL MOVEMENT.

INFANT AND CHILD MORTALITY.

THE Local Government Board issued on Tuesday a report by their medical officer, Dr. Arthur Newsome, on infant and child mortality. Dr. Newsome states that there has been a widespread awakening to the national importance of child mortality, and a concentration on efforts to diminish it such as has never previously occurred. It is significant that corresponding with this steadily increasing effort of sanitary authorities there has been a decline, and an increasing decline, of infant mortality which is unexampled. On the other hand, in certain districts which are indicated, the death rate is still deplorably high. To

take the most extreme instances, the infant death-rate is twice as high, and the death-rate for the next four years of life is $2\frac{1}{2}$ times as high in Glamorgan, Durham, Northumberland, and Monmouth, as in Oxford, Hereford, Berkshire, and Wiltshire. Amongst influences affecting infant mortality, the following amongst many other causes are noted: (1) poverty and social conditions; (2) the extra domestic employment of married women; (3) urban or rural conditions of life; (4) domestic and municipal sanitation; (5) conditions of housing; (6) the ignorance and fecklessness of mothers.

* * *

As the report points out, there can no longer be any doubt that social conditions and poverty supply the chief causes for infant mortality. It is unnecessary to prove that mortality is highest among the poor and lowest among the well-to-do, nor is it necessary to give in detail the reasons for this, as the non-domestic employment of married women, overcrowding, and defective sanitation are all features of poverty which are inimical to infant life. Another contributory cause is lack of knowledge on the part of mothers. Ignorance of elementary hygiene, foolish feeding, and frequently an apparently invincible prejudice in favour of advice given by untrained midwives or by older mothers, are all given in the report as causes of infant mortality. To combat this ignorance and prejudice, Dr. Newsome strongly recommends that elementary hygiene should be taught to the older girls in elementary schools, believing that such training would have a beneficial effect on the upbringing of future generations. While emphasising the need of more detailed investigation, he maintains that the evidence already available points to the conclusion that infant mortality can be lowered by giving adequate training and help to midwives. This specially applies to the saving of infant life at and soon after birth. The efficient administration of the Midwives Act, the adoption of the Notification of Births' Act, and of additional arrangements for giving instruction in infant hygiene are urgently called for in the counties in which infant mortality is excessive. These measures, however, furnish an incomplete remedy in the counties and urban districts, in which insanitary conditions are rife. Proper care at birth and sanitary conditions for the upbringing of infants are the two necessities, therefore, on which the report insists.

* * *

APROPOS of the above facts and recommendations, the International Council of Women have recently published a valuable series of reports on the general health conditions of various countries. As regards infant mortality, in almost every country upon which a report is given the death-rate of infants is declining, notably in Germany, France, the United States, and Argentina, where until recently it has been painfully high. In New York the decline is mainly attributed to the successful agitation for a pure milk supply. Educational work similar to that of our Schools for Mothers is now becoming general, and strenuous efforts are being made to instruct both mothers and expectant mothers on all matters relating to infant nurture. Sweden, which has almost the lowest infant death-rate in Europe (9.5 per cent.) has a vigorous "Association for Promoting the Rational Care of Infants," which undertakes the training of young women and girls in the highest class of the elementary schools. In Tasmania, where the death-rate is only 8.3 per cent., the Government has prepared special literature dealing with the rearing and care of infants, which it distributes to mothers and the elder girls in the State schools. In all countries great efforts are made to impress upon the mothers the importance of natural feeding.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bridgend.—On Sunday, July 17, the Sunday school held its anniversary services, the preacher being the Rev. Simon Jones, B.A., Swansea. There were good congregations in the evening, many having to be turned away for want of room.

Deal: General Baptist Chapel.—The General Baptist Chapel, which has been closed recently, will be reopened for divine service during August, when a series of services will be conducted by the Rev. A. Golland, M.A., of Ipswich. It is hoped that many visitors to the town during the holiday season will support this effort by their attendance and interest. The local arrangements are in the hands of Mr. E. Chitty, of Dover, the acting trustee, and Mr. Boyle, of Deal.

Halstead.—Halstead has become an important centre for country holidays for London children. During the present season about 50 children are being sent by the Mansford-street Mission, and a further contingent from the Blackfriars Mission. They are placed in various homes in the neighbourhood, and are admirably looked after by Miss Taylor. At the Free Christian Church last Sunday, when the Rev. W. H. Drummond conducted the service, about 35 children were present in addition to the ordinary congregation. It is an admirable illustration of the way in which a small country church can forge links of sympathy with the life of the great city, and take its share in a beautiful work of Christian helpfulness.

London and South-Eastern Provincial Assembly.—We understand that the Rev. W. Thomson, M.A. (Aberdeen), who desires to enter the ministry in the province, has satisfied the advisory committee of the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties as to his character and personal fitness. All other matters are left for the sole consideration of each individual congregation.

Rawtenstall: The late Mrs. Hopkinson.—It is with sincere regret that we announce the death of Mrs. Ann Hopkinson, of Gordon-street, Rawtenstall, which took place on Saturday evening, July 16. She was one of the few remaining persons who had been brought up in connection with the old Unitarian Chapel in the Fold, and had been an active worker in the local cause up to her marriage with the Rev. E. W. Hopkinson. Mr. Hopkinson was stationed during his ministerial career at Manchester, Birkenhead, Barnard Castle, Pudsey, and Accrington. At all these places, without observation or ostentation, she undertook her share in all the practical work of the ministry; her visitations will be remembered by many at the various places stationed, for she carried sunshine into many darkened homes, relieving poverty, comforting the sorrowing, caring for the dying. She was an active and generous supporter of all good and religious causes. Mr. E. W. Hopkinson died sixteen years ago. The funeral took place on July 19, when her remains were interred in the Unitarian graveyard, Rawtenstall, the service being conducted by the Rev. D. R. Davies.

Stand: Presentation to the Rev. R. T. Herford.—Long ministries in one place are not so common as they used to be, and a very special interest attaches to the completion of the twenty-five years during which the Rev. R. T. Herford has been minister of the

Stand Unitarian Chapel. The event was celebrated on Saturday, July 9, when a very large gathering was held at "The Park," kindly lent by Miss Philips for the occasion. Mr. W. Taylor Jones, who presided, spoke in very feeling terms of the way in which Mr. and Mrs. Herford had been amongst them in all their joys and sorrows. Mr. Herford's own work was well worth consideration. They must all have admired his free criticism of the Bible, his work on behalf of the down-trodden, and his great efforts to bring about an alleviation of their suffering. They knew what he had done for a great number of years as secretary of the local branch of the Society for the Prevention of Cruelty to Children, and they could all appreciate his work in that direction. They had that afternoon decided to give Mr. Herford a small token of their appreciation and esteem, and the present would take the form of an illuminated address in album form, and a gold watch. Mr. James Farrar, in making the presentation, referred at length to the interesting history of the Stand congregation. If those who had gone had a voice to speak, they would tell of the love and sympathy and kindness they had received from Mr. Herford. They wished that beautiful address and the gold watch to be a token of their real love, devotion, and esteem. Mr. Herford, in responding, expressed his gratitude, first and foremost, for the kind and overflowing goodwill that had created such a unique occasion. He was allowed to learn the contents of the address a few days before, and it was couched in such terms that he could not take all the things it said to himself without seeming vain, and yet he could not deny them of himself without seeming to be idle and lazy. It was true that he and Mrs. Herford had tried and intended to do their best. They had not always succeeded as they would like to have done, but for twenty-five years they had worked to the best of their ability. Sometimes they had made mistakes, but they had always been trying to do their best and help on the congregation and the schools. As he said twenty-five years ago at the welcome, he repeated again with added weight, "If you trust me I will trust you, and, God willing, we will not fail."

Miss Philips spoke in feeling terms of the important part that Mrs. Herford had played in the life at Stand. In sickness she had always visited them, and in trouble of a more serious kind she was ready to advise and sympathise with them. They had reason to feel proud of their minister's wife, and though they could not confer a University degree upon her, they could assure Mrs. Herford of their warmest friendship and love. The gift they proposed to offer her had been collected from far and wide. Most of it came from Lancashire, but there was some from every county in England. The sums given varied from one halfpenny to £1, and the total number of subscribers was 330. She had the greatest pleasure in asking Mrs. Herford to accept their gift, which consisted of a complete set of the novels of Charles Dickens, and a pair of silver cake dishes. Mrs. Herford, in replying, thanked them all from the bottom of her heart. How many things there were she would like to have done and could not. She could only beg of them to believe that the things that should have been done, the kind words which should have been spoken, the actions which should have been carried out, had been done so far as she could, and if they had not it had been for want of thought and not intention. Subsequently the Rev. Charles Poynton and the Rev. E. Priestley Evans added their tribute to the value of Mr. Herford's ministry, and spoke of their admiration for his personal qualities and scholarly gifts.

[We regret that the report of this interesting meeting appears so late, but it has only just reached us.—EDITOR.]

Yorkshire Ministers' Union.—The quarterly meeting of the Yorkshire Ministers' Union was held at Mill Hill, Leeds, on Tuesday morning, July 26. Fourteen ministers were present, and Rev. Charles Hargrove presided. Rev. W. T. Davies read a most interesting paper on "Incarnation or Immanence." A good discussion followed, in which nearly all the members joined. Lunch was provided at the Old Bank Restaurant. In response to an invitation from Mr. and Mrs. Verity, the ministers once more went to High Bank, Roundhay, for tea. Mr. Hargrove accorded a hearty vote of thanks to Mr. and Mrs. Verity for their generous hospitality, this being the fourth time they had welcomed and entertained the Ministerial Union at their house.

NOTES AND JOTTINGS.

A NOTABLE SERMON.

The sermon on "The Church's Best Asset," by the Rev. J. J. Wright, has aroused considerable interest in many quarters. Dr. J. B. Paton, of Nottingham, the founder of the National Home Reading Union, wrote a few days ago in the following terms:—"Your sermon, printed in THE INQUIRER, May 21, is a splendid sermon, and it is one which can be used everywhere. There is no denominational accent in it. I now write to ask if you will be willing that it shall be printed and circulated in Sunday schools everywhere." We understand that this request has been granted. The sermon has already been reprinted in full in the *Indian Messenger* of Calcutta.

THE BRITISH MUSEUM IN 1909.

The British Museum report for 1909 has just been issued. It shows that during the year the number of visitors to the Museum was 708,836, while the visitors to the reading-room numbered 217,975. In the department of printed books sixty-six books printed before 1501 were acquired, including three from presses hitherto unrepresented in the British Museum; and 127 English books printed before 1640, including the second issue of the first edition of Milton's "Paradise Lost" (completing the Museum set of this edition). Among the MSS. is an exquisite little volume presented by Lady Burne-Jones. It is a copy of Edward Fitzgerald's translation of the "Rubaiyat of Omar Khayyam," beautifully written by the late William Morris in 1872, and decorated by him with finely illuminated borders, the figures in which were partly designed by him and partly by Sir E. Burne-Jones, and were painted by Mr. C. Fairfax Murray. Twenty-six thousand five hundred and seventy-six books and pamphlets were added to the general library in the course of the year.

JOHN RICHARD GREEN'S HOUSE IN THE EAST END.

The London County Council has just put up a tablet at St. Philip's Vicarage, Newark-street, Whitechapel-road, E., where the famous historian lived when he was incumbent of St. Philip's, Stepney.

SCHOOL OF THEOLOGY AT EXETER.

A Summer School of Theology has been held in the Chapter House at Exeter, with the special object of stimulating the interest of the clergy in scholarly Biblical research. Canon Sanday has been one of the lecturers. In his opening address the bishop remarked that it had become a commonplace at the present day that while many of the clergy had advanced further than their predecessors a generation or two ago in studies that were more ecclesi-

astical, they had fallen behind them in their Biblical studies and their knowledge of the Bible. The lectures had been so arranged that the Bible would occupy its proper and dominant place.

SIR GILBERT PARKER ON ENTHUSIASM.

In distributing the prizes at University College School on July 22, Sir Gilbert Parker spoke a good word for enthusiasm. The saddest thing of this century, he said, was the decline of enthusiasm. School and college men were not ashamed forty years ago to have heroes. Without passion the mind could do little but accumulate information, and information was only of value as they could use it in their daily life. The boy who had no hopes, no enthusiasms, would get cold feet, morally and intellectually. He was likely to become a cynic, and a cynic was the cheapest kind of manufactured humanity. They never bought cynics, they sold them.

AN OLD ENGLISH GARDEN FOR WILLESDEN.

The number of public gardens which are maintained by the authorities for the pleasure of the public is increasing, and we are glad to see that the grounds of Dollis Hill House, Cricklewood, have been converted into an old English garden by the Willesden District Council for the benefit of people living in that neighbourhood. Dollis Hill House was a favourite resort of Mr. Gladstone, who frequently stayed there with the Earl of Aberdeen.

HORSES WITHOUT BLINKERS.

The horses of Hamburg have every reason to congratulate themselves, says the *Animals' Friend*. Blinkers now are allowed there only if they stand well away from the horse's eyes. The number of towns in which blinkers are being done away with is steadily on the increase. Berlin was the first to start the reform by abolishing them altogether, through the influence of Von Borries, chief of the police. Dusseldorf, Ostrow, Aachen, Königsberg and Cassel followed. In Darmstadt they are allowed only when found necessary, and now in Hamburg only if wide open. In many cases these "blinkers" become veritable "squinters," as they allow the horse to look only straight in front instead of all round, as he naturally would. Formerly no one outside the Animal Protection Societies cared at all about the troubles of horses, and they were powerless. Since, however, Berlin made a start, there are many cases to show that horses can be driven safely without blinkers. We now only want energetic workers to extend the movement.

EDISON AND THE FUTURE OF AVIATION.

Mr. Edison has recently been saying some interesting things to an interviewer in *Munsey's Magazine* about the flying-machine. He is rather suspicious of the type that is now in use. "Flying-machines," he insists, "have developed too rapidly—too easily. I believe the flying-machine is destined to revolutionise our methods of communication and transportation. I believe that within ten years it will be carrying mails and a few passengers—but not in its present form. Now it is a machine for sport. Flight is seventy-five per cent. a matter of machine and twenty-five per cent. a matter of man. The man ought not to figure so much. The machine should be so efficient, so easily controlled, that any man of ordinary intelligence could quickly learn to operate it."

HONOUR FOR THE FOUNDER OF HULL HOUSE, CHICAGO.

The first honorary degree ever conferred by Yale University upon a woman has been bestowed upon Miss Jane Addams, the founder and head of the famous Hull House, Chicago, and an authority on social questions. Hull House was described at the Commencement ceremony as "the most extensive and important social settlement in the United States."

Educational, &c.

"SALARY-RAISING" EDUCATION.

A practical answer to the problem which is uppermost in the minds of "The Inquirer" readers and British public generally.

Recent articles in the press dealing with the problem of unskilled labour and how it is obviated in Germany by compulsory technical training of the boy has had a fitting answer. This answer has consisted of reported experiences of men, not only of the labouring and mechanic class, but of that great army of middle-class workers who suffer no less through lack of training—experiences showing how easy it is for men to raise themselves to good and valued positions through the aid of that influential institution, the International Correspondence Schools.

Voluntary versus Compulsory.

Some day, perhaps, we may have compulsory secondary education in this country. Meantime, it is well to note the splendid work being done by the I.C.S., as the "schools" are familiarly termed, because their system of training at home obviates all difficulties of distance or fixed hours of attendance.

The authorities of the ordinary technical schools are themselves the first to admit the enormous advantages possessed by the I.C.S. home tuition. For instance, Professor Boyd-Dawkins, D.Sc., of Victoria University, Manchester, recently stated:—

There is no organisation I know of anywhere in the world that brings the worker face to face with the need of technical education in the same way as this Institution does—an organisation which brings to bear the personal influence. I feel that this new method of instruction is of the highest value. I, as a member of the older system of education, welcome you as fellow-workers, doing a great work."

Opportunities for all Men.

Let us emphasise the fact that the teaching so eminently advocated here is available to all men of all ranks, ages, localities, and means. All the embarrassments and restrictions of ordinary class teaching are swept away. A man or boy can qualify equally for higher positions in his present vocation or for some entirely different, more congenial calling. For the I.C.S. courses (with their free equipments), are so thoroughly practical, understandable, and concise, and the pupils so carefully corrected and guided by practical experts through the post, and then finally assisted to actual better positions, that a little ambition in addition to ability to read and write, is all that is necessary for success.

Some Actual Successes.

Among the 120 odd different I.C.S. courses—all distinguished by the same practicableness and economical availability—are Civil Service, Illustrating, Applied Arts, Architecture, Civil Engineering, Analytical Chemistry, Book-keeping and Business Training, Publicity Work, and Foreign Languages; in all of which men have achieved successes as remarkable for their value as for rapidity of their achievement.

I.C.S. tuition or technical training is untrammelled by any sectarian or political surroundings—it is an absolutely independent business concern neither following nor directing any Party or Sect.

£25,000 were spent at London Headquarters during the past twelve months in keeping I.C.S. Text-Books up to date, and over 4,900 I.C.S. students have voluntarily reported promotion or advanced wages in one year. All the resources of the I.C.S. Students' Aid Department are placed at the disposal of students, which means that at the present moment less than 1 in 400 students are unemployed; this distinctly emphasises a well-known Educationist's recent remark that "The Way to Better Things is the I.C.S. Way." Space does not here permit of reports of these successes, but any reader of THE INQUIRER interested, in his own behalf or that of his sons or friends or employees, can obtain actual

Reference to these Students

by merely writing and stating the subjects or vocation concerned. They will also receive specific details of the whole possibilities of success in that particular subject as well as a book reporting the world-wide success and influence of the I.C.S. Please mention THE INQUIRER, and address the International Correspondence Schools at their Headquarters, Dept. 352/B45, International Buildings, Kingsway, London, W.C.

CIVIL SERVICE EXAMINATIONS

SPECIAL EXPERT TUITION

BY

JOHN GIBSON, M.A.

(First Class, Camb., Educational Silver Medalist at Four International Exhibitions; Author of "Modern Education &c.") and a

Large Staff of Experienced Tutors.

CORRESPONDENCE, CLASS AND PRIVATE TUITION.

Resident Pupils received at Upper Norwood.

RECENT SUCCESSES.

India Civil Service.—August, 1908: E. C. Snow (First Trial).

India Police.—June, 1907: A. S. Holland, 18th; F. Trotter, 23rd; J. C. Curry, 25th; C. N. James, 26th; P. H. Butterfield, 40th; H. S. Henson (First Trial) June, 1908-9: EIGHT passed, including THIRD Place, ALL but one at FIRST TRIAL.

Consular Service.—June, 1907: N. King took FIRST Place at FIRST TRIAL. July, 1908: Mr. F. G. Rule was FIRST (First Trial). DIRECT from Chancery L. July, 1909: E. Hamblock, FIRST; G. A. Fisher SECOND; G. D. Maclean, THIRD; i.e., THREE of the FOUR Posts awarded.

Student Interpreterships (China Japan and Siam).—September, 1907: FIVE of the SEVEN Posts taken, including the FIRST THREE, all but one at First Trial: July, 1909: J. W. Davidson SECOND. and A. R. Owens, FOURTH (i.e., TWO of the FIVE Posts given), both at FIRST TRIAL and March, 1908 (Levant): L. H. Hurst, FIRST (FIRST TRIAL); C. de B. Maclaren, FOURTH (First Trial).

Supreme Court of Judicature.—S. Geary (First Trial).

Intermediate Examinations.—FOURTEEN Recent Successes, including the FIRST. Nearly all at FIRST TRIAL.

N.B.—FIVE times running in 1907-9, the FIRST Place has been taken in the CONSULAR SERVICES.

JOHN GIBSON, M.A.,

24, CHANCERY LANE, W.C.

27, Queensborough Terrace, Hyde Park, W. (West End Branch), and

14-22, Victoria Road, Upper Norwood, S.E. (Resident Branch).

TUITION BY CORRESPONDENCE.

For Matriculation, B.A., Professional Examinations, and Independent Study.

Tuition in any Subject:—Latin, Greek, French, German, Italian, Logic, Mathematics, Mechanics, Physics, Chemistry, Psychology, Political Economy, Book Keeping, etc.

The Staff includes Graduates of Oxford, Cambridge, London, and Royal Universities.

Address—Mr. J. CHARLESTON, B.A., Burlington Correspondence College, Birkbeck Bank Chambers, London.

International Visits Association,

for the purpose of Studying the Customs and Institutions of other Nations.

A VISIT TO HOLLAND.

AUGUST 9-19, 1910.

The arrangements include a Course of Lectures on Holland, by Dutch Authorities on the Different Subjects, to be held in the University of Leiden and a Lecture by Mr. Philip Wicksteed on his Recollections of Leiden. Visits under expert guidance to Cheese Factories, Peasants Farms, "Polders," the Harbour at Rotterdam, the Club of the Diamond Workers' Union at Amsterdam, Homes for the Aged, &c., &c.

All particulars may be had from—

The Hon. Secretary, Miss F. M. BUTLIN, Old Headington, Oxford.

The inclusive Cost of the Visit need not exceed five Guineas

By the Rev. J. Edgar Foster, M.A.

The Art of Preaching (2nd Ed.) - Price 1s.

Personal Magnetism (3rd Ed.) - " 1s.

Ten Lessons in Elocution (2nd Ed.) " 1s.

Sent post free, at the prices given above, by the Publisher.

J. F. SPRIGGS, 21, Paternoster Sq., London, E.C.

Descriptive Circulars free on application. (Name Paper.)

STAMMERING

and all Defects in Speech effectually CURED by "The Mason Natural System of 1876," either by correspondence or by personal tuition. The "Practical Guide" is lent to inquirers, post free.

N. H. MASON, 30, Fleet Street, LONDON, E.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff. — Apply Mrs. Pocock.

BOURNEMOUTH.—The Midland Boarding House, Lansdowne-road, is most central. Lofty rooms; good catering. An ideal home. 25s. weekly.—**STAMP, Proprietress.**

NORFOLK.—Beautifully situated in the midst of well wooded country, and near to the river and Broads, a comfortably furnished House to let for the summer months. Two sitting-rooms, three bedrooms (two double-rooms), kitchen, &c., garden. £2 2s. per week, or £1 10s. per week for six weeks or longer.—Apply, A. L., 3, Essex-street, Strand, W.C.

GRANGE-OVER-SANDS, LANCS.—Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

LANGLEY HOUSE, DAWLISH, A HOLIDAY AND HEALTH RESORT for Ladies. Advantages for girls visiting alone. Through trains from Midlands and the North.—Prospectus from Miss JONES.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class **BOARD AND RESIDENCE AND FLATS;** most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LOW GREEN HOUSE, THORALBY, AYSGARTh, S.O., YORKS.—Paying Guests received. Fine moors, waterfalls, and interesting ruins.—Particulars from Miss SMITH.

LADY living alone in well-furnished Cottage, in beautiful Westmoreland village, three miles from Bowness, wishes to hear of another Gentlewoman willing to join her and share expenses. Maid kept.—Mrs. YATES, Middle Winster, Windermere.

AU PAIR.—German Gentleman (27), Tutor, good family, highest references, two years in France, offers four hours daily in return for home in nice English family.—Address, PROFESSOR, Poste restante, Havre, France.

19TH CENTURY BUILDING SOCIETY, ADELAIDE PLACE, LONDON BRIDGE.

DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT. Miss CECIL GRADWELL. Miss ORME.

A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

Save 5/- Monthly. Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

HENRY T. WRIGHT, Manager.

Oliver Heywood Memorial School,

LYDGATE CHAPEL, NEW MILL, YORKSHIRE.

APPEAL.

TO complete the Fund for building a much-needed New School, to be erected in memory of Oliver Heywood, under whose influence the congregation was first formed in 1662, and chapel opened in 1695.

Lydgate is a working-class congregation, and has been working for some years for the above purpose. A suitable site has been purchased, costing £120. The Yorkshire Union has intimated that unless the building is commenced at once, it will withdraw its promised grant of £250. The Committee therefore appeal to the generous public to kindly help them to complete the fund.

Amount required to build School-	£	s.	d.
room (minus class-rooms) ...	1,100	0	0

Amount previously acknowledged	1,099	1	6
Mr. Josiah Thorp	25	0
Mr. J. Harrop White	0	5
Mr. E. Burton	0	2
		£1,124	9

The Committee heartily thank the donors for their generous support.

Rev. LUCKING TAYENER (Minister), Lydgate Parsonage, New Mill, Huddersfield.

Mr. JOB LEE (Treasurer of the Fund), Ashfield Cottage, Thongsbridge, Huddersfield.

Mr. W. HEELEY (Chapel Secretary), Sycamore, Thongsbridge, Huddersfield.

Mr. H. E. CHARLESWORTH (Sunday School Secretary), East Bank, New Mill, Huddersfield.

ASK YOUR GROCER FOR

TABLOS
THE PUREST, SALTEST, AND
MOST PERFECT CONDITIONED **TABLE SALT**

AND FIRMLY REFUSE ANY SUBSTITUTE.

IN ARTISTIC TINS CONTAINING
ABOUT 1½-LBS. NETT. PRICE 5D.

Send Postcard for Sample to:—

TABLOS LTD.
17, Temple Chambers, London, E.C.

A Scientific Basis of Belief

in

A FUTURE LIFE

By JOHN PAGE HOPPS.

SIX LECTURES. SIXPENCE.

FIFTH EDITION.

London: A. C. FIFIELD,

Or post free to any place,

From the Author, Shepperton-on-Thames.

"THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, "Dove-stone," Denton-road, Gorton, Manchester.

Miscellaneous.

DECORATE YOUR HOME



The "Ideal" Embroidery Machine will enable you to do most handsome Embroideries with ease. Covers, Cushions, Slippers, etc., can be richly embroidered.

We have secured 20,000 "Ideal" Embroidery Machines, and are offering them to readers of THE INQUIRER for 3/6 only. Order at once to secure prompt delivery. Money returned if sold out.

The Embroidery Work Box, containing Ideal Apparatus, Frame, Patterns, Wool, Scissors, etc., for 6/6.

THE BELL PATENT SUPPLY CO., LTD.,
147, Holborn Bars, London, E.C.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; Lounge; All Floors Fireproof; Perfect Sanitation; Night Porter, Telephone. **Bedrooms** (including attendance) **from 3s. 6d. to 6s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

DELICIOUS COFFEE.

**RED
WHITE
& BLUE**

For Breakfast & after Dinner.

GREAT SUMMER SALE of genuine Natural Irish Linen now on. Send immediately for our Summer Sale Catalogue, containing thousands of startling bargains by post. Write to-day.—HUTTON'S, 5, Larne, Ireland.

ATTRACTIVE SUMMER BLOUSES. "Flaxzella," the genuine Irish Linen Blouse Fabric, at greatly reduced prices. Fashionable this season. Dainty designs; exquisite shades. 300 patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

NEW-LAID EGGS, GUARANTEED. Direct from hen-roost to breakfast table. 2 doz. 2/6, post free; money back if not satisfied.—DIRECT FARM PRODUCE CO., Kingscourt, Belfast.

OLD FALSE TEETH.

We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.

WOOLFALL & CO., SOUTHPORT.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, July 30, 1910.

* Regarding Advertisement Rates see inside Front Cover.